

# THE CHAUTAUQUAN

Vol. 67

SEPTEMBER, 1912

No. 1



## The Political Parties and Issues This Year

There are several political parties in the field this year—the newest being the “National Progressive Party” composed of Roosevelt adherents and followers who, after reflection and inquiry, satisfied themselves that there was sufficient sentiment in favor of a new party to justify further action along the lines tentatively laid down at Chicago, in June, by delegates to the “regular” Republican convention and others. The new party, it is admitted, will not draw many Democratic votes, for Governor Woodrow Wilson, the Democratic nominee for President, is a radical and progressive, as well as a thoroughly independent man who owes nothing to machines and bosses and is under no sort of bargain or promise to any set of “interests.” He will have the support of all the radical Democratic leaders, including Mr. Bryan. The new party will depend chiefly on the support of militant progressives among Republicans, and how many of these will ally themselves with it, only time can tell. Many moderate progressives or even radical progressives like Senator La Follette, will either remain in the old, historic Republican party and support its candidates, or else will vote the Democratic ticket, if they vote at all.

The third party, it should be noted, finds its *raison d'être* not in any particular set of novel beliefs or proposals but in the conviction that “today the power of the crooked political bosses and the privileged classes behind

them is so strong in the two old party organizations that no helpful movement in the real interest of our own country can come out of either." Such a belief is incompatible with membership in either of the old parties. And, it must be admitted, for several years there has been much talk concerning a new alignment, a redistribution of party power, a grouping of radicals as such, moderates as such and conservatives as such. The party system is declared by many to have failed, to have bred hypocrisy and insincerity, to have become an instrument of spoils and selfish ambition. Are the old parties doomed, then?

If only questions of machinery and governmental form were demanding solution, the issue of pure or purer democracy, of popular rule, of direct action of voters without too many go-betweens and checks and balances, might in truth serve as the war cry of all insurgents and radicals, regardless of past affiliations. There are Republican advocates and Democratic advocates of direct primaries, direct nomination of senators, Presidents and all other officials, direct legislation, the initiative, and the recall. One party would accommodate both, precisely as one party would hold all conservatives who believe in a representative system in a strict form, with little direct action on the part of the average voter.

But the situation is greatly complicated by the economic and industrial issues that are paramount—perhaps we should say that are still paramount. By common consent the issues of the campaign of 1912 are—the tariff, the cost of living, the trusts, banking and currency reform, and labor legislation. No party admits that it is reactionary as to these issues, and no party is against social and industrial justice. The Republican platform is claimed to be the most progressive ever adopted by that party; the Democratic platform is claimed to be the most progressive ever adopted by any American party of consequence; the third party's platform claims to outdo either and to deal frankly

with the most real and burning issues of the age, issues the old parties are charged with ignoring, either through dishonesty or lack of knowledge and insight.

The average man, on carefully examining the several platforms, will find that, generalities and promises aside, the only definite economic issues raised are those relating to the tariff, the trusts, and the high cost of living.

The Taft-Sherman platform is protectionist, although it promises downward revision of duties that are too high. It gives no test of fair protection, however. The Wilson-Marshall platform is in principle anti-protectionist, declaring for a revenue tariff pure and simple, but in practice it promises to recognize business interests and to revise the tariff gradually, doing away with protection little by little, save where revenue duties may confer "incidental" protection. The third party's tariff plank is protectionist, but it may be called, as in Australia, "new protectionist," since Mr. Roosevelt believes in making sure that labor shares the benefit of protection, or that protection finds its way into the weekly envelope.

As to trusts, the Taft platform stands for the enforcement of the Sherman act, for additional legislation specifically naming practices in restraint of trade that are forbidden, and for a trade commission to supervise and regulate non-criminal combinations. The Democratic platform denounces all private monopoly, declares against trusts that are big enough to be a menace to the country, and advocates the strengthening of the Sherman act in order to make it more effective in breaking up bad or dangerous combinations. The third party opposes the policy of attacking the big combinations, has no faith in the Sherman act, and advocates regulation and control of combinations to keep them "good" and useful, as the commerce commission is keeping the railroads good and reasonable.

With regard to the cost of living, the Taft platform promises a scientific inquiry into that phenomenon, stating

that the tariff is not responsible for it. The Democratic platform names the tariff and trusts as the causes of the high cost of living and sees no occasion for further inquiry. The third party emphasizes this issue, but agrees with the Taft platform as to the need of inquiry.

To labor each party promises new legislation, but not of the same kind or degree. On finance all parties are vague, as the average citizen regards the problem with some dread. He fears a "money trust" and wants better credit facilities and better safeguards against panic and gamblers' flurries, but no definite plan has gained wide acceptance. The Aldrich "central reserve plan" is commended by many, criticised by others, and avoided by politicians.

Political machinery, as we have said, is being improved in the United States. In this direction progress is rapid. But the economic and industrial questions are not much advanced toward their solutions. Little that is new or fresh is being said on the tariff, protection, trusts, etc.



### Our First Minimum Wage Act

In many respects Massachusetts is a conservative state, but in others she is advanced and willing to try social experiments. She has enacted the first minimum wage commission act of the United States.

Months ago we discussed the elaborate report of a commission created by the Massachusetts legislature to investigate the whole question of minimum wage regulations and their effects on industry and society. At that time few believed that legislation would actually follow the submission of the report, for considerable opposition had developed to the proposed reform, and it was novel and strange in the United States.

The law enacted is moderate and tentative, but it marks a step forward in a new direction. It establishes a commission with power to organize wage-boards in any



and all industries in which it shall appear that the wages paid to women employ  es are insufficient to supply the necessary cost of decent and normal living. A more radical bill had been recommended by the commission, but the proverbial half-loaf was gladly enough accepted. There is no "compulsion" in the act; that is, the wage board, when created, cannot enforce any particular decision. It may suggest a wage scale and give it wide publicity, printing the name of any employer who fails to comply with the recommendation and thus inviting public or moral censure of him. On the other hand, an employer may secure all exemption from compliance by making a solemn declaration under oath in a court of law to the effect that the recommended schedule would endanger his profit or the prosperity of his business.

The act was passed practically without opposition. The better sort of employers did not see that it could injure in any way, while the inferior and worse sort no doubt saw loopholes in the act and thought it quite "starchless" or "toothless."

The value of the act in practice will be demonstrated in a short time. Its moral effect may be considered in a day of Consumers' leagues, white lists, suffragettes, embattled women taking deep interest in industrial and social problems. No employer will relish having his name published in the press of the city, county and state in which he resides and does his business, and perhaps his charity, as that of a hard-hearted, greedy man who underpays his women and girl employ  es and thus compels them to live under adverse physical or moral conditions, where health and virtue cannot be duly protected. That the act is constitutional as an act to protect the health, morals and welfare of women working for a living seems a safe presumption.

## Child Labor and Child Illiteracy

We have not yet done away with child labor in this country. There are about 2,000,000 children between the ages of ten and fourteen who are employed in industry and denied educational opportunities. In twenty-nine states no standard of educational attainment is required of children who go to work. It is asserted, moreover, that only one in four children in the country are compelled to attend school. The southern states are particularly backward in this matter of educating the young and preventing them from going to work at too early an age and losing all opportunity except that of casual jobs and unskilled labor.

The situation is not one we can contemplate with pride in platforms. Politicians, indeed, never mention this side of the national picture. Yet it would be unjust not to recognize the substantial progress which the friends of childhood have made in a very short period. The national child labor committee was organized only eight years ago, and its reports have been uniformly encouraging. For the year 1911 Secretary Lovejoy of the committee reports the following important improvements in child labor and, indirectly, in child education laws:

The eight-hour day in California, Colorado, Missouri, Wisconsin, and Washington.

Prohibition of night work in California, Colorado, Indiana, Missouri, New Hampshire, New Jersey, South Carolina, and Wisconsin.

Regulation of the night-messenger service by prohibition to twenty-one years in Massachusetts, New Jersey, Utah, Wisconsin; and to eighteen years in California, Michigan, New Hampshire, Oregon, Tennessee, and in New Jersey outside of first-class cities.

The prohibition of employment of any child under sixteen years in coal mines in Pennsylvania.

The regulation of street trades, especially in Colorado, Missouri, Nevada, New Hampshire, Utah, and Wisconsin.

What, it may be asked, is the standard, the ideal, or the irreducible minimum, at any rate, of the organized and unorganized friends of childhood? The answer given is this: Every child under fourteen should be a pupil at a good public

school, while between the ages of fourteen and sixteen every child should be at school—general or vocational—unless he or she is at work helping the family. This is not an extravagant demand in this day and generation, although some years ago even in the United States, rich and young as it is, it was deemed Utopian. In several states the minimum is already realized.



### Work for the American Club Women

Nothing that concerns the nation, the state, the city, the home and the individual is alien to the organized and "federated" women of America. At the biennial meeting of the federation of women's club at San Francisco the range of subjects discussed was extraordinary. The retiring president pointed out that the nation was largely indebted to the club women for the pure food and pure drugs act, the preservation of Niagara, municipal reform, attention to health and housing, instruction in sex hygiene, etc. New work was recommended for the next two years, and the conference indorsed a number of proposals, taking high and progressive ground in several directions.

The federation will inaugurate a movement "for the substitution of artistic and humorous pages in place of comic supplements in Sunday newspapers." The vulgarity, flippancy and stupidity of much of our "comic supplement" journalism cry for corrective action. The women are a great power in the newspaper world, and their influence should make itself quickly felt.

The federation will work for universal peace and arbitration, for the elevation of the theater, for conservation, for systematic instruction of teachers, parents and pupils in social and sex hygiene, for educational reform generally, and for industrial and social legislation protective of women and children. It will watch Congress and have one member of its legislative committee at Washington at all times.

The convention did not go on record on the question of woman suffrage. Many, if not the majority, of the delegates, were equal suffragists, but as the federation is national and counts among its affiliated clubs bodies opposed to woman suffrage, or indifferent thereto and not prepared to indorse it, it was deemed wise not to press any suffrage resolution. A resolution was, however, passed urging that a committee be appointed under the federation's department of education to map out courses of study in political science as a preparation for citizenship.



### **Wages and Conditions in American Industry**

Shallow and insincere campaign orators in the several parties have a terribly hard nut to crack in the report of the federal commissioner of labor, Charles P. Neill, on the Lawrence, Massachusetts, strike. The report was made officially to Congress, after an investigation ordered by that body. No recommendations are made in the report, but the facts presented challenge attention and raise important questions. They show what the more thoughtful American reformers mean when they speak of "the social problem."

The labor conditions in the Lawrence textile mills are typical; they are not materially different from those in any other textile center. What are these conditions? Briefly, according to the commissioner, they are as follows:

The full-time earnings of more than 7,000 woolen mill employes were found to be less than \$7 a week. Short-time work was common, so that the actual earnings per week were considerably lower. Many heads of families earn only \$5 a week. Women and children of fourteen are forced into the mills to prevent starvation or cruel hardships.

Only about half of the employes are adult males; in fact, the textile industry is "a family industry." To make a living the husband, wife and children must work and con-

tribute to the family fund. Where the wife must stay at home to care for a child or two the condition is one of miserable want. Children are separated from parents in many cases and cared for by others for small pay.

The workmen's tenements as might be expected, are congested and often insanitary. Fifteen or more persons live in small apartments. The building regulations are inadequate, and the danger to life and health is great. What morals and manners such conditions are likely to develop in the young, hardly needs emphasizing.

Yet the textile industry is one of the greatest and best "protected" of American industries. What causes the cruel and bitter conditions just indicated? We find nothing "American" about the rates of wages paid in it, the standard of living necessitated by low wages, the housing conditions, the whole social and physical atmosphere in which the workers live. Where are the benefits of high protection? Are the wages low because the industry is backward and inefficient? If so, competition has failed, or else there has been a steady oversupply of labor. The workers in the textile mills are generally aliens, naturalized and unnaturalized. We saw that even unorganized and poor aliens struck against an indirect reduction of their miserably poor pay and conducted what Commissioner Neill and others have called a social revolution. They won their strike, in a sense, the employers having made concessions to them. But the greater problem remains—the problem of securing labor a living wage and tolerable conditions. How can this be done? What bearing have such secondary questions as protection, immigration regulation, trade unionism, etc., on the larger and deeper problem?

The textile industry is not exceptional, moreover, in this respect. Similar conditions prevail in others. What sins of commission or omission on the part of government and society have brought them about? Why is there so much grinding poverty and want in a country so new, rich

and vigorous? What laws are at fault? What privileges and maladjustments are there to account for so much undeserved misery and iniquity?

Socialists, single-taxers, and other radicals have their answers. Moderate political parties and practical statesmen must have theirs and be prepared to present them. They must face the second problem.



### Women and Their Hours of Labor

In 1911 two states, California and Washington, enacted eight-hour laws for women employed in factories, laundries, shops, hotels, etc. One state, Illinois, amended and enlarged a ten-hour law for women by making it applicable to hotels, stores, telegraph and telephone companies, etc. In the case of each state attempts were naturally made by interests adversely affected to "kill" the law thus regulating women's labor by raising familiar constitutional objections in the courts.

The statutes were attacked as being violative of the freedom of contract and the right of property, as embodying class legislation—since each statute made certain exemptions which the legislature deemed reasonable—and as denying to adult women, or their employers, the "equal protection of the laws."

The Supreme Courts of the states named severally sustained the statutes in question on identical grounds—that the legislature, under the power to protect health, morals and the public welfare, might prohibit or restrict things that undermine the vigor and morality of the community. In statutes of this nature proper distinctions are not invalid. The legislature is free to consult facts and common sense, to recognize, for example, that certain industries are seasonal, to take cognizance of the perishable character of certain products and so on.

These views are as broad as the most ardent progressive could wish. The courts have liberalized their position considerably in the last few years on questions of constitutional limitations and the police power. Laws limiting the labor of women, factory safety and accident compensation laws, health and housing laws, etc., that formerly had very little chance of passing judicial muster, are now upheld as a matter of course.

It is difficult to see why statutes prohibiting the seven-day labor week for men, or limiting the work-day of men in mines, mills and factories, would not be as valid as ten or eight hour laws for women. Is there no limit to the vigor of men? Can they work sans rest, recreation and leisure without suffering physically and morally? From the new point of view, nothing in the principles of free contract, property and individual rights militates against reasonable, just, humane laws regulating the work of adult men. And such laws will not be long in coming.



### **Indiana and the Science of Eugenics**

We have discussed in this section the movement in churches, medical societies and women's clubs for the protection of the home from vice and pollution. The "marriage health certificate" and the growing demand for the proper instruction of parents and children in matters of sex hygiene and intelligent purity are notable features of this movement. It is, however, still wholly voluntary in the country at large. The time is not considered ripe for drastic legislation requiring marriage health certificates or medical reporting and registration of communicable diseases which destroy the health and happiness of innocent women and children. But, while this is true as a general statement, it needs qualification as far as Indiana is concerned. That state has been a leader and pioneer in fundamental legislation which the

science of eugenics claims as its own, although it may be doubted whether the Indiana lawmakers had heard much about eugenics or intended to encourage it. Indiana has enacted two laws which are advanced as far-reaching, and which are attracting national attention.

One, passed in 1905, provides for the compulsive sterilization of criminals, idiots and imbeciles under certain circumstances and safeguards. The act is avowedly based on the principle that "heredity plays a most important part in the transmission of crime, idiocy and imbecility." No operation may be performed except under advice of skilled physicians and surgeons, and only in cases that have been pronounced unimprovable by experts. The law permits any method of sterilization known to science.

The second Indiana law provides for uniform marriage licenses throughout the state, and goes on to say:

No license to marry shall be issued where either of the contracting parties is an imbecile, epileptic, of unsound mind or under guardianship as a person of unsound mind, nor to any male person who is or has been within five years an inmate of any county asylum or home for indigent persons, unless it satisfactorily appears that the cause of such condition has been removed and that such male applicant is able to support a family and likely to so continue, nor shall any license issue when either of the contracting parties is afflicted with a transmissible disease, or at the time of making application is under the influence of an intoxicating liquor or narcotic drug.

In those cases when the right to a license is not made to appear the clerk shall refuse to issue the same. At once upon such refusal he shall certify the proceeding to the circuit court without formality or expense to the applicants, who shall be notified by him of such action. Such application shall thereupon be at the earliest practicable time heard by the circuit judge without a jury in court or in chambers during the term or in vacation as the case may be, and his finding that a license ought to issue or ought not to issue shall be final and the clerk shall act in accordance therewith.

This act is manifestly directed against paupers and inefficient idlers, and against destitute and unemployed persons, as well as against diseased persons, insane and criminals. There has, however, been no complaint of unfair enforcement of it at the expense of the worthy poor or unfortunate.



The law declares void all marriages contracted in another state by citizens of Indiana who merely wish to escape the provisions of the statute. The Supreme Court of the state has sustained the law in all its provisions, but it has not yet been thoroughly tested in the United States Supreme Court. Our dual system of government puts many difficulties in the way of social and moral reformers. A citizen of Indiana may, for example, remove to another state, marry under the laws of that state and after an interval return to Indiana, claiming entire good faith. How is the intention to cheat and violate Indiana's laws to be proved?

Each state is bound to recognize the laws and institutions of all sister states under our federal Constitution. Only within narrow limits of plain fraud can recognition be refused. The need of national or uniform marriage and divorce laws is emphasized by any attempt at advanced legislation in the interest of the purity, health and vigor of the nation.



### **What Ails Modern Society?**

The social problem is, of course, a world problem. There is unrest in America as well as in Europe, in Canada as well as in Australia. There is unrest and discontent in democracies as well as in monarchies—under protection as well as under free trade, in small nations as in great. The causes of the profound discontent, therefore, are not local. One set of factors accounts for the conditions everywhere. What is that set? What are the causes of the insurgent fierce denunciation of the existing order?

A recent symposium on the subject in England, to which many able and leading thinkers contributed, elicited many ideas and suggestions. There is no reason to doubt that a similar inquiry or discussion in this country would have the same general results.

Among the major causes named by the contributors, or some of them, are these:

Low wages, long hours, bad conditions in workers' homes and factories.

The high and still rising cost of living, which enforces hard economy and precludes saving for old age.

Idleness, ostentation and vulgar luxury on the part of the rich and privileged—especially among the plutocratic elements which have inherited no traditions or obligations.

Arrogance of employers in refusing to treat workmen as their equals.

Caste, lack of democracy in the schools of the well-to-do, failure to live up to the ideal of brotherhood.

Crass materialism and neglect of the spiritual side of life.

The advance of intelligence among the masses, and the recognition by them that inequality is largely due to bad laws, past wrongs, greed and cunning.

Political democracy and popular education generally, which tend to produce a demand for industrial democracy and equity in the distribution of wealth.

Selfishness, insincerity and hollowness in government.

These, then, according to acute observers and progressive thinkers, are the faults of modern society. Until they are corrected there will be agitation, complaint, bitterness and strife. Conditions, however, are not growing worse; the workers and toilers are not losing ground; injustice is not adding new evils to old ones. On the contrary, we are progressing, but not with sufficient rapidity. Education and reform become agents of discontent, and the more we do to reform abuses the more impatient the victims of abuses get with what remains. The solution is thus more democracy, more equality of opportunity, more comfort and leisure for labor, more regard for the general welfare in government, more brotherhood in social relation.

So far the diagnosis and prescribed remedies present nothing very startling or novel. The deeper questions remain unanswered. Is there a limit to wages? Can the average worker's lot be materially improved without disturbing rent, interest, profits, private control of industry? Can the rich and fortunate be taught simplicity and self-restraint under the existing system? Are revolutionary changes necessary—such as socialism, or the single tax, or strict regu-

lation of profits and wages—or is there hope for society in moderate and superficial reforms?

At this point opinions diverge, as they might. The radicals disagree. For immediate and practical purposes, however, a diagnosis of social ills is valuable in so far as it promotes patience, reasonableness, understanding. We cannot miraculously change either industrial or political institutions. But we can try to remember that institutions evolve, that unrest is not due to the malice and wickedness of a few "agitators," and that remedies must be sought and applied without bigotry and fanatical prejudice. Arbitration and conciliation, joint boards, accident compensation, shorter hours, better housing, better education and opportunity, old age pensions, profit-sharing, co-operation—these are the things which society must accept and work for in the interest of peace and concord. More radical reforms may come next—perhaps they *must* come—but while debating ultimate propositions most men and women of intelligence and public spirit should here and now support the practical measures which are prescribed by reason and the social conscience. The goal may be distant, but the direction in which it lies is hardly in doubt.



### Cheerfulness and Realism in Literature

At a banquet of the London Authors' Society, Mr. Balfour, ex-premier, philosopher and critic, expressed a decided preference for the literature that "cheers us all up." Mr. Balfour thought that the fiction and drama and verse of our day were needlessly gloomy and cheerless.

These utterances created something of a stir. Certain critics insisted that a deliberate intention to write "cheerful" books involved shallowness, insincerity, unwillingness to face the deeper realities of human life and human nature. Others pointed out that the Balfour formula was too narrow from his own point of view, and that the view of "old Dr.

Johnson" was much sounder and truer—namely, that literature must teach patience, endurance, resignation, humility, stoicism and philosophy.

It is probable that Mr. Balfour would accept the Johnson formula as superior to his and submit that to sustain is in a sense to cheer. The classical Greek and the Shakespeare tragedies, by common consent, are not depressing or cheerless literature. Their plots or themes may be gloomy, but the treatment is inspiring. It is not the subject that cheers or depresses, but the treatment of it.

But treatment and manner depend on the artist's philosophy of life. The true artist must "see life steadily and see it whole," in Matthew Arnold's phrase.

A. C. Benson, the essayist, in a recent issue of *The North American Review*, insisted that true realism in fiction need not be sordid, pessimistic, cynical. He put the whole question into a nutshell in the following paragraph:

Now, it is first necessary to say that this method, the realistic method, must be a spontaneous and authentic one. It wholly fails of its aim if it is a merely irritable protest against the old sweetness and solemnity. It must include romance and not defy it. It must realize that the world does not product heroic spirits of inspired quality. There is in humanity a deep spring of nobility, which leaps into the air at times of crisis and revolt; and there is also a lofty equanimity, a high and silent patience, which manifests itself, though it sometimes eludes observation, in the dreariness and dulles of surroundings. Realism must frankly recognize this, and must not forbid the heroic subject.

This brings one back to the point that the artist must first see beauty and nobility and dignity in life. If he does see them, he will need no urging to paint and illustrate them. But was not Meredith also a realist, and is not De Morgan a realist? What the sincere artist will do depends upon his fundamental conceptions and attitude toward life.



Marmor Palace, Potsdam. Summer Residence of the Crown Prince



Babelsberg Palace, Potsdam  
Favorite Summer Residence of William I.



The German Royal Family



Emperor William and Colonel Roosevelt at the Manoeuvres



The Family of the Crown Prince and Their Residence in Dantzig



The German Emperor and Empress









## William II, The German Kaiser

### PERSONAL RULERSHIP

Arthur E. Bestor

THE most striking figure in the modern political world is William II with his frank self-assurance, his strenuous energy, his political genius, his indomitable will, one of that great family of rulers who have made Prussia the strongest power on the continent of Europe and have now made Germany one of the great nations of the world. The Hohenzollerns have revived the monarchical idea, have modernized it, have made it efficient and have given it an appeal to the imagination. They have unified Germany by destroying that doctrinaireism so aptly described by Voltaire when he said, "England rules the sea, France the land, Germany the clouds."

The personality and policies of the German Kaiser have been the subject of earnest discussion ever since he came to the throne nearly twenty-five years ago. He is a man of strong constitution and as rider, boatman, fencer, swimmer, mountaineer and hunter he is excelled by few. This is all the more noticeable because he suffers from grave bodily limitations and his weak left arm, four inches shorter than the other, has handicapped him severely. He has an original and versatile mind, a fine memory, an immense power of will, supreme self-confidence. He believes himself appointed by God to his task and to that task devotes all his energies. He is not as great a ruler as Frederic

the Great to whom he is often compared and people think him inferior to his father, Frederic III, whose brief reign of ninety-nine days was the most tragic in modern times. But William II is undoubtedly a man of superior ability and even of genius. It was said that the world made two mistakes about Napoleon III, first when they thought he was a fool and second when they thought he was a statesman. If ever the world thought Emperor William a fool, that time is long since past. He may be impetuous, he may talk too much, he may be erratic, but he has a grasp of the political situation and his leadership of Germany is undisputed.

A recent incident illustrates his method of personal rulership. Since 1870 every attempt has been made in Alsace and Lorraine to substitute the German language for the French and allegiance to Germany for love of France. Notwithstanding the introduction of the German teachers and officials the feeling of the people is still strongly pro-French which was revealed a short time ago when a Diet was given to the two provinces. Almost immediately there was trouble over an attempt of the Diet to express the real feeling of the people of the two provinces. It came about in this way. Near Strasburg there is a locomotive works to which the government has been accustomed to give contracts in accordance with its policy of favoring all parts of the Empire. The manager of these works, a pro-French sympathizer, was accused of carrying on a political propaganda through his position and his removal was requested by the German government. This was refused by the directors on the ground that they were not concerned with the political opinions of their manager but only whether he was turning out good locomotives. The German government immediately cancelled its orders. The Diet passed a vote of censure and the German Emperor thereupon gave to the Secretary of State who had charge of Alsatian affairs the title of His Excellency and upon his

return from Corfu made a visit to Strasburg. At a dinner given by the mayor of the city the Emperor is said to have used this language to a member of the Diet who was sitting next to him at the table: "You have always seen my best side. If you are not careful you will see my worst side. Unless the Diet acts differently I will smash your constitution and annex Alsace to Prussia." No more severe criticism has ever been passed upon the Emperor than that expressed in the Reichstag when the incident was debated and the only explanation made by the Chancellor was that the Emperor meant that the Alsatian constitution would not be "smashed" except upon action by the Reichstag.

An understanding of Germany involves a knowledge of the Kaiser and from some points of view may seem to begin and almost to end with him. Still his many-sided personality can only be appreciated against the background of the international relations, the internal situation and the government of the Empire. The explanation of the foreign policies is largely in terms of geography and commerce. Germany is surrounded by strong and jealous neighbors but her present position is most favorable. France has been deposed from the leadership of the continent and is interested primarily in developing her financial resources and in keep a good understanding with England. A struggle with Russia may come some day but at present there are so many domestic difficulties and so much work to be done in Central Asia and the Far East that the Russian Czar is not dangerous. The Austro-Hungarian Empire is rent with racial antagonisms and Pan-Germans look hopefully to its dissolution for increase of territory and population. Germany needs an easier outlet upon the sea and by better understandings with Holland and Belgium she hopes to have control of the mouths of the Rhine and the Scheldt in case of war. While the Triple Alliance between Italy, Austria and Germany still exists it has almost lost its value because of changed conditions.

At present the relations with England are undoubtedly the most important. Coming to the front after all the desirable parts of the world have been colonized but with a surplus population, Germany has been looking on every side for places where colonies could be established. The German gives up his national feeling and even his language more easily than any other race, and Germans in America, Switzerland, Austria and other countries, not being under the German flag, are of little value to the Fatherland. On every hand Germany finds Great Britain blocking her way. It is perfectly evident that the only power against which the new navy is likely to be used is Great Britain. To this danger Englishmen have recently become thoroughly aroused for it is not merely that England would lose prestige in an unsuccessful naval war but that her whole imperial policy and even her very existence is dependent upon her mastery of the sea. It is surprising how many men in Europe testify to their belief that war between the two countries is inevitable and near at hand. The subject is discussed not with bitterness but with a sort of finality which is far more significant.

Internal affairs of Germany are usually understood in terms of the Kaiser or the relations of the parties. In January of this year the elections to the Reichstag resulted in an extraordinary success for the Socialists who returned one hundred and ten members and thus focused attention upon the political situation. There are five principal parties with definite differences of opinion in each. The Conservatives represent the old aristocracy; they believe in the close relations of Church and State, in a strong monarchy, a great army and a paternal system of government. The Clerical or Center party represents the Catholic Church and believe in Catholic influence being put on the same footing as Protestant although they are not strongly in favor of the disestablishment of the Church.

They are a powerful body upon which the Emperor has depended in late years for carrying out his policies in Parliament. There are signs of disintegration in this party because it has an aristocratic leadership but a workingman constituency and it is hard to satisfy both. The National Liberals represent the manufacturing interests. They are more advanced in their ideas than the Conservatives but are not interested in the religious question. The Radicals consider themselves the advocates of the English parliamentary system but they are not wholly consistent in their politics and are inclined to be doctrinaire.

The Social Democrats represent the wage earners and the small property classes. This party believes in the disestablishment of the Church, the substitution of the militia system for the standing army, and the nationalization of industry, and for many reforms which have been for many years the common heritage of people in England and the United States. To an American many of their demands—universal and direct suffrage, freedom of speech and of assembly, compulsory education, prohibition of child labor, international arbitration, the eight-hour day—seem anything but socialistic and some are really axiomatic in our political thinking. Indeed that is the explanation of the growth of the Socialistic strength from 125,000 votes and two deputies in 1871 to over 4,000,000 and 110 deputies in 1912. A German who is a liberal in sentiment has to choose between weak Liberal parties and an outspoken party of protest against autocracy. This is at the same time the source of the strength and of the weakness of the Socialist party. It explains the reason why on most vital questions the four parties unite against the fifth and how the government has to keep a majority through bargains with various elements in the Reichstag. If representation were not so unequal and favorable to the old parties the strength of the Socialists would be tremendously increased.

William II occupies the center of the stage so continually and succeeds in impressing his personality so strongly that one might be led to think that the German government is an unrestricted monarchy. His predominant influence, however, is due to the peculiar organization of the Empire. In reality Germany is Prussia plus twenty-four other states, but Prussia is more powerful and has a larger population than all the rest of the states combined. The Empire is a federal government organized by Bismarck with the intention of making a strong military state. Its organs of government are the Bundesrath, or Federal Council, representing the constituent states, the Reichstag or National Parliament representing the German people and the Emperor, representing Prussia.

The Bundesrath is the successor of the old Diet and is like nothing else in the world. It is, in reality, an assembly of the representatives of the sovereign states. It is composed of fifty-six members distributed as follows: Prussia seventeen, Bavaria six, Saxony and Wurtemberg four each, Baden and Hesse three each, Mecklenburg-Schwerin and Brunswick two each, and the seventeen other states one representative each. While Prussia has but seventeen votes out of fifty-six, certain provisions of the Constitution give it absolute control in important matters. Only fourteen negative votes are sufficient to prevent changes in the Constitution and the vote of Prussia is decisive if cast for the existing arrangements whenever the army, the navy or taxation are the matters under discussion. Since the Prussian delegates are appointed by the Kaiser and the power of initiating, to say nothing of obstructing, legislation is largely in the hands of the Bundesrath, it is evident that the Emperor usually can have his way in this upper house of the Imperial legislature.

The Reichstag is composed of 297 members elected for five years by direct election upon a secret ballot of all men



in Germany over twenty-five years of age. It has larger powers theoretically than actually. In view of the fact that the Chancellor is appointed and dismissed by the Emperor and that other members of the Cabinet are under the orders of the Chancellor, parliamentary government like the English is impossible. It should not be supposed, however, that the Emperor succeeds without difficulty in carrying out his measures in the Reichstag for on several conspicuous occasions they have refused to do his wishes. Nevertheless such instances are the more conspicuous because of their infrequency.

William II is German Emperor by reason of being King of Prussia, and it should be noticed that he is German Emperor, not Emperor of Germany. He is the commander-in-chief of the military and naval forces. He has the right to represent the Empire on all questions in its dealings with foreign countries and their ambassadors and ministers and he alone may declare war and make peace. He has no veto power such as the President of the United States has although he can exercise such power through his control of the Bundesrath, and he has no right to interfere in the internal affairs of the German States.

The explanation of the personal rulership of the German Kaiser is, therefore, partly in terms of the government, partly in terms of the Hohenzollern tradition and partly in terms of the Kaiser's own personality. William II is, first of all, King of Prussia. In this kingdom he is practically supreme for the electoral system throws almost all the power into the hands of the autocracy. Prussia has three-fifths of the territory and two-thirds of the population of all Germany. Her seventeen votes, therefore, in the Bundesrath do not represent her entire strength for on almost any question some of the other states find their interests identical with Prussia's. By reason of this dual position the Kaiser is enabled to exert his power now in one capacity, now in another. Again he is commander-in-

chief and he has used every means to bind the army to himself. It is said that he knows personally one-half of the 25,000 military officers. No one has a greater knowledge of the German navy, indeed of the navies of the world.

But, after all, the real source of his strength is to be found in the belief which the people have in him. Personally he is the embodiment of all the driving forces of German life today. He fires the imagination, he sounds the key-note for advance along all lines. It is this ability to make himself the leader of the German nation that enables him to impose his will upon the Empire. He is one of the most versatile of men. It is true that the Emperor has been accused of being a kingly dabbler in everything and master in nothing. Bismarck characterized the Emperor in this language in 1891: "I pity the young man; he is like a young fox-hound that barks at everything, that smells at everything, that touches everything and that ends by causing complete disorder in the room in which he is, no matter how large it may be." Erratic or versatile, as you please, his interests are world-wide. One of the Exchange Professors at Berlin told me of being invited to luncheon with the Emperor, who came into the room having in his hand a magazine in which was a theological article he had written. Without any formalities he asked whether the American professor had read the article and whether he approved of its conclusions. Then followed a discussion about divine revelation, its sources and nature, which continued through the meal. When the luncheon was over the Emperor excused himself and in an incredibly short time appeared in the street in a new costume, that of a Spanish general, on his way to the station to greet the Spanish King who was to be his guest. This illustrates the Kaiser's ability to adapt himself and so prepare himself that he gets the most out of interviews with men of distinction and learning which he holds continually. Nothing is too large for his investigation, nothing too small for his attention.

Every scientific discovery, every new invention, every change in educational theory, every new development in art or literature receives his attention. He is everywhere seeking new ways of doing things which may become useful for the development of German influence or culture.

The Emperor has been described in many different ways but the characterization of the late William T. Stead, himself one of the world's great journalists, is unique and interesting. He calls the Kaiser a "latter day journalist born to the purple." He certainly has the journalistic craving for novelty and picturesqueness; he likes to be continually before the public; he has the ability to say striking things. "The Emperor," says Mr. Stead, "while in London, had no newspaper to bring out, so he brought out himself in a bewildering variety of new costumes; in the course of a single day he came out as a hussar, as an admiral and as an Emperor. On one favorable occasion he changed his dress no fewer than five times in a single day."

William II is distinctly a modern man and makes use of all the machinery of modern civilization. He receives daily reports from the Reichstag and the Berlin City Council. He has his own newspaper clipping bureau. He gave von Bülow, while Imperial Chancellor, his title of Prince over the telephone within five minutes of the time that the Emperor received over his private wire from the foreign office the news of the purchase of the Caroline Islands. In his influence on education he shows particularly his modern training and modern views of life. He has taken the keenest interest in German education, insisting that modern studies are more important than the classics and that it is the business of the schools to produce not "Greeks and Romans, but Germans."

With all his modern ideas the Emperor is more than any other man of his time a medievalist in his ideas of the kingship. One would have to go back to Charles I of

England to find a man who believes so strongly in the divine right of kings. His inheritance of blood is from two of the proudest families of Europe, the Guelph and the Hohenzollern. While he considers himself the first servant of the state in the sense that he is working for the good of all as he sees it, he gives no credence to the modern idea that where kings exist they should govern but not rule. In the second year of his reign he is said to have asserted "All existing parties are old rubbish. I know only two parties, one for me and one against me." No better statement of his ideas of the kingship can be given than the following extracts from his own speeches.

At Königsberg in May 1890 he said, "This kingship by the grace of God expresses the fact that we Hohenzollerns accept our mission only from heaven and are responsible to heaven for the performance of its duties. I am animated by this view, and am resolved to act and govern on this principle—the king of Prussia stands so high above party and party conflict that, seeking the best interests of all, he is in a position to make every individual and every province in his kingdom his care. I know very well in your case where the shoe pinches and have formed my plans accordingly."

That his idea of the kingship has not undergone any great change is shown in the speech in October of last year, in unveiling a statue to his father at Aix-la-Chapelle when the Emperor spoke as follows: "If ever there was a prince who deserved a memorial at Aix-la-Chapelle it was my father, who rests in God. When as a boy I used to linger in his room and my good behavior had deserved a reward, he would let me turn over the pages of a splendid book in which the jewels, insignia, robes and arms of the emperors, and the crown itself were represented in bright colors. How his eyes used to gleam as he told me of the coronation solemnities at Aix-la-Chapelle, with their ceremonies and their banquets, of Charles the Great, of the

Emperor Barbarossa, and their splendour! He always ended by saying 'All that must come again. The might of the Empire must be restored and the glory of the Imperial Crown must blaze out afresh. Barbarossa must be set free again from the Kyffhäuser Mountain.' Trained up by my father for my future calling, I grew to it in admiration and reverence for the Imperial Crown which I inherited from him, with its burden and responsibility. It is a glorious jewel, a jewel from which, under God's protection, rich blessing has gone out to the Fatherland and which has proved itself a temple of its national honor. All Germans can look in confidence to the Crown, and the more it is enriched and supported by the loyal love and earnest co-operation of the people, the mightier will it show itself to be."

No characterization of the Emperor would be complete which did not include patriotism and religion as guiding principles of his conduct. The Emperor is conscious of his position, faces his problems frankly and courageously and believes in a future for Germany which he intends to realize in spite of all opposition. In 1900, upon the launching of a new ocean greyhound, he spoke as follows: "The ocean is indispensable to the greatness of Germany. But the ocean proves, too, that no great decision can now be taken at sea, or on distant lands beyond the sea, without Germany and without the German Emperor. I do not consider that the German nation fought and bled and conquered thirty years ago in order to allow itself to be thrust aside at the settlement of great questions of foreign politics. Were that to take place, it would be the end once for all of the position of the German nation as a world power; I do not mean to let things come to that pass. Ruthlessly to employ suitable and, when it is imperative, the sharpest means to carry out this policy is not merely my duty; it is my highest privilege."

All the Hohenzollerns with the exception of William I have ruled personally and have not permitted any minister to share their power. The relationship between Bismarck and the old Emperor was singularly frank, open and based upon sincere admiration one for the other. William II grew up under the spell of the influence of the Iron Chancellor and his dismissal of Bismarck before he had been three years on the throne showed clearly to the world that the young Emperor intended to rule alone in as true a sense as any of his predecessors. But acute observers even before he came to the throne prophesized as much. In an anonymous book published in 1883, five years before the death of William I and Frederick III, a Parisian journalist said of the Crown Prince William: "He will be essentially a personal king, never allowing himself to be blindly led, and ruling with a sound and direct judgment, prompt decision and an unbending will. When he attains the throne he will continue the work of his grandfather and will as certainly undo that of his father whatever it may have been."

His break with Bismarck was the most spectacular thing in his early reign. It was some time in coming to a head because of the young Emperor's sincere admiration for his grandfather's great minister but he intended to replace the older officials with young men of vigor and to make an administration subject only to his will. Moltke took a hint and retired. Bismarck fought to retain his own position and to make his son Herbert the heir to his great power. But his fall was inevitable and was expected some time before it occurred. There are several versions of the circumstances of the dismissal. One is that the Kaiser objected to a private interview with a certain political personage which Bismarck had held without the Kaiser's knowledge. When the Kaiser insisted that he be informed of such interviews the Chancellor declared that he could not subject his intercourse to any one's interference, even that of the sovereign and coldly remarked that "the com-

mands of my sovereign end at the drawing-room of my wife," and offered to retire from office. The more likely story is that in the course of an interview between the Kaiser and the Chancellor with respect to a labor conference which was impending Bismarck threatened to resign, an old habit of his when he could not carry out his wishes. The Kaiser said nothing but two or three hours later his aide-de-camp appeared at the foreign office saying that he had come for the resignation. Bismarck replied that he had not had time to write it. The aide-de-camp returned again and Bismarck sent word that he would call upon the Emperor the next day. When he did visit the palace the Emperor was not at home and when Bismarck returned to his residence in the Wilhelmstrasse he found the aide-de-camp again asking for that resignation. That this break caused the young Kaiser sincere regret is shown in a letter which he wrote a few days later to a friend, as follows: "Many thanks for your kindly letter. I have, indeed, gone through bitter experiences and have passed many painful hours. My heart is as sorrowful as if I had again lost my grandfather. But it is so ordered for me by God, and it must be borne, even if I should sink under the burden. The post of officer of the watch on the Ship of State has devolved upon me. Her course remains the same. So now full steam ahead!"

All these things involve the over-riding of the Constitution. "There is but one law in the Empire and that is my will," is a statement which the Emperor thoroughly believes and acts upon. The Constitution provides that no statement of the Emperor shall be regarded as binding, unless it has the counter signature of the Imperial Chancellor. The Kaiser is constantly making statements and giving orders which have all the effect of law, but which have not been submitted to the Chancellor beforehand. The speeches from the throne are not the expression of ministerial ideas but represent the Emperor's own ideas. To the Chancellor is committed by the Constitution the sole

policy in foreign affairs but everyone knows, and Bethmann-Hollweg most of all, that the foreign policy of Germany is William's policy, whatever may be the ideas of the Chancellor.

After the *Daily Telegram* article of a few years ago and as a result of criticism everywhere the Kaiser promised the Chancellor that he would not talk or write about foreign affairs without consultation. The trouble with the Emperor is that while the German people try to forget his explosions, he does not allow one incident to be forgotten before he is guilty of another indiscretion. How much these mistakes have influenced or affected the position of the throne is hard to say. It must be remembered that many well informed and even liberal people in Germany do not believe in parliamentary government and are by no means ready to grant the Socialists the opportunity which a revision of the electoral system and the institution of parliamentary government would give. Whether, however, the kingship is to be limited by real parliamentary control through the Reichstag or through the control of the various states of the empire, even including Prussia which may become more liberal, through the Bundesrath, is a question.

Emperor William of Germany has in many ways the greatest opportunity in the world. He is only fifty-three years of age and his grandfather lived to be ninety-one. The question really is whether the problems are greater than the man. What are the problems of Germany's future with which he has to deal which are neither few nor unimportant? There is still the problem of the unity of the Empire. The Empire is not yet forty years old and it has internal difficulties which would be more obvious to us were it not that the Austro-Hungarian Empire has so many more. The country at the north is overwhelmingly Protestant; at the south overwhelmingly Catholic. The Bavarians cannot be said to love the Prussians or the Prussian King and the Prussians are inclined to look down upon the Ba-



varians. There is a great gulf fixed between the working classes and the land owners. The demands of the Agrarians on the one hand and of the Socialists on the other seem so irreconcilable that no compromise seems possible. There is also the sturdy loyalty which makes the inhabitants of many principalities look to the local ruler rather than to the Emperor. Indeed it is asserted by some of the defenders of the Kaiser that the reason for his insistence upon the divine right, his love of display and his nationalistic policies is because of his fear of the disintegrating influences in the German nation.

While we have not discussed at length the position of Germany in Europe, it is evident that no nation can be so easily isolated. She is inferior in geographical position and resources. The justification for her strong military and naval position is the danger from Russia and England. The German Kaiser must be up and doing if he is to keep Germany closely allied with those nations which can do her the most good in international complications. There is such an increase in national prosperity and so much pride in the Empire that there is little real danger of dissolution, but the unification and permanence of the Empire are still important problems.

Sooner or later Germany will begin to experience an exhaustion of her material and moral resources on account of her military policy. It is well enough for its defenders to point out that Germany does not spend as much upon her army as England does upon her navy and that German industry having grown up since the universal military service, has accommodated itself to the military situation. It still remains true that the drain of such a military establishment is terrific, that the evils of militarism are dangerous and inherent and that no nation seems likely to come to permanent commercial and intellectual supremacy which has to make such a large sacrifice for military strength.

There are some things to be said in favor of the careful administration and of the paternalism of the German government. The individual is subservient to the state in a way which makes the entire nation a unit and capable of progress in a truly marvelous manner. Such control is tolerated because of the strong confidence on the part of the people in government supervision. The Prussian has much of the old Roman in his make-up and love of order and discipline, and a wonderful ability to rule. Public affairs are a public trust; the authorities are experts and leaders in a true sense; the civil service is highly trained and the administration non-partisan. This efficiency of government and this public spirit gives a stability and efficiency to the administration not to be found elsewhere in the world. But individualism and individual initiative have little scope under such a system. We Anglo-Saxons believe that the ideal of government is the largest liberty of the individual, and that freedom of religion, speech, assembly and the press is indispensable to true liberty.

Personal government which is evidently accepted by the majority of the Germans has many limitations. The advantage of government by responsible ministers lies in the fact that they can be changed without disturbance in conformity with the will of the people. An objectionable personal rule can be terminated only by revolution and the destruction of all the benefits of the monarchical rule. The solutions of many of these problems are absolutely necessary if Germany is to come to permanent leadership in education or business or politics.

*(For bibliographies see Round Table)*



Prehistoric Times



Polished Stone Age

War Costumes

*From the Musée de l'Armée, Hôtel des Invalides*



Gallic Chieftain



Roman Horseman

*From Bronzes by Frémiot; Chateau of St. Germain-en-Laye*



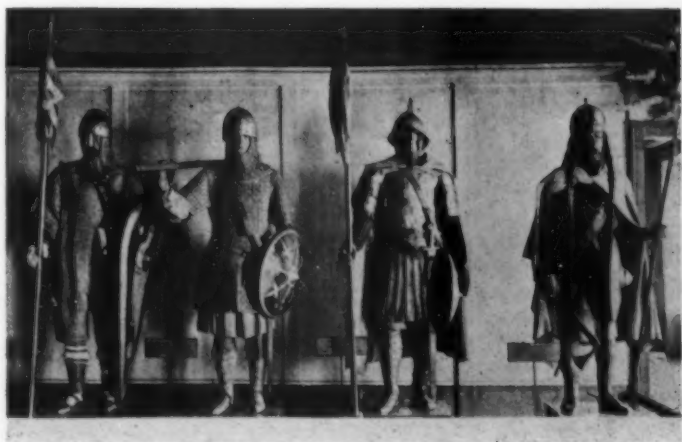
Interior of the Roman Palais des Thermes (Palace of the Baths).  
The Nautae Stone is in this room



At Arcueil. The two bits of fine stonework are remnants of the  
Roman Aqueduct which supplied the Palais des Thermes



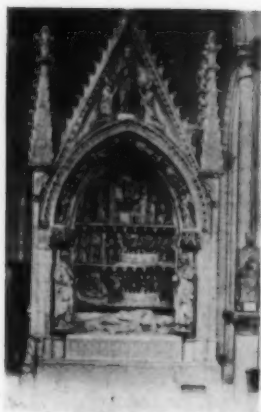
The Amphitheater of Lutetia as it looks today



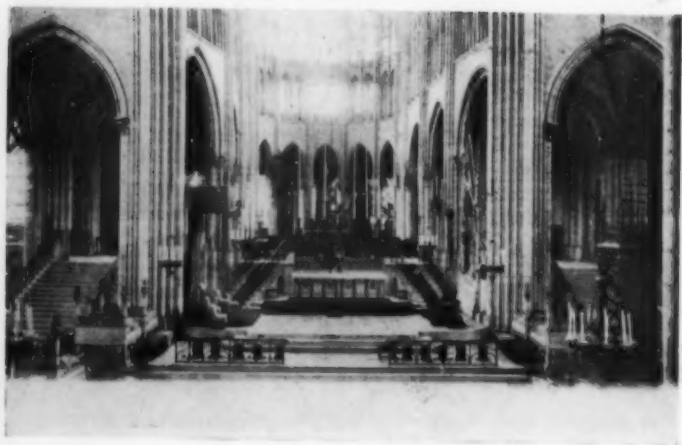
Warriors of early Gaul. The right hand figure wears the long  
braids of the Merovingian Age  
*From the Musée de l'Armée, Hôtel des Invalides*



Church of St. Denis as it  
appears today



Tomb of Dagobert I.



Choir of the Church of St. Denis. The oriflamme stands behind  
the altar on the left; Dagobert's tomb is on the right



The Martyrdom of Saint Denis  
*From mural paintings in the Pantheon*



Coronation of Charlemagne by Pope Leo III.



Attila and his army marching upon Paris

*From mural paintings in the Pantheon*



Sainte Geneviève inspires confidence and calm  
in the Parisians upon the approach of Attila



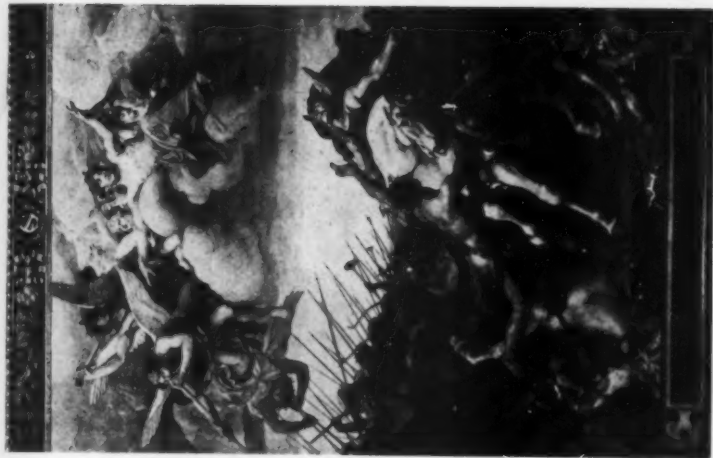
Attila and his army marching upon Paris

*From mural paintings in the Pantheon*



Sainte Genevieve brings provisions to starving Paris

Sainte Genevieve inspires courage and calm in the Parisians upon the approach of Attila



Clovis's vow at the Battle of Tolbiac



Church of Sainte Geneviève, now secularized and called the Pantheon





## A READING JOURNEY THROUGH PARIS



### Earliest Paris

Mabell S. C. Smith

**F**RANCE has been inhabited since the days when prehistoric man unconsciously told the story of his life through the medium of the household utensils and the implements of war which he left behind him in the caves in which he dwelt, or which his considerate relatives buried with him to make his sojourn easy in the land beyond the grave. From bits of bone, of flint and of polished stone archæologists have reconstructed the man himself and his activities through the early ages. Of contemporary information, however, there is none until the adventurous peoples of the Mediterranean pushed their way as traders and explorers into the heart of Gaul, and then wrote about their discoveries. The Gauls, they said, were largely Celtic in origin and had displaced an earlier race, the Iberians, whom they had crowded to the southwest. They were brave, loyal, superstitious, and subject to their priests, the Druids. Their dress showed that they had made great advance in knowledge over the cave men, for they wore colored tunics—which meant that they knew how to spin and weave and dye—and brazen helmets and shields and gold and silver girdles—which meant that they could work in metal.

Such industries show that the nomadic life was over, and, in truth, there were many towns throughout Gaul, some of them of no mean size, furnished with public utilities such as wells and bridges, and surrounded by fields made

fertile by irrigation. An independent spirit had developed, too, for in about the year 500 B. C. the chiefs and nobles rebelled against the lay authority of the Druids. Nor was this the only change, for Caesar relates that when he went to Gaul in 58 B. C. the lower classes had rebelled against the chiefs who had assumed undue power after the earlier revolution, and that, with the help of the Druids, the commoners had subdued the foes who had formerly been their friends.

It is from Caesar, too, that we first learn something about Paris. "Lutetia" he calls it, "a stronghold of the Parisii," who were one of the three or four hundred tribes who dwelt in Gaul. It was not much of a stronghold, for its fortifications could have been nothing more than a stockade encircling the round huts which made up the village occupying an island in the Seine, the present "Cité," and connected with both banks by bridges. It was only about half a mile long and an eighth of a mile wide. It was large enough and strong enough, however, to serve as a refuge for the tribesmen in time of war. Probably such a haven was not an unusual arrangement. Thirty miles distant from Paris is another instance in Melun which has grown around the village which the Romans called Melodunum, built in the same way on an island in the river.

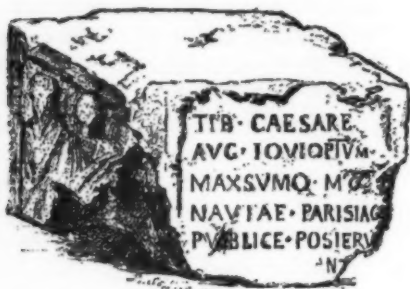
In the spring of 53 B. C. Caesar summoned delegates from all the tribes of Gaul to meet at Lutetia, but the rebellion of the year 52 in which the Parisii joined determined the Roman general to destroy the town and crush the tribe. He sent Labienus to carry out his plans. The Gauls chose as their leader Camulogenus of the tribe of the Aulerci, an old man, but skilled in warfare. Examination of the ground showed Labienus that approach to the sullen little settlement commanding the waterway was not easy on the left bank. He therefore withdrew to Melodunum where he crossed the river to the right bank. Refugees took the news to Lutetia and the Parisii did not hesitate to adopt

the heroic expedient of burning their town and its bridges to prevent its falling into the hands of the enemy. Before the trained legions of the Empire the Gauls fell back defeated, their leader, Camulogenus, slain.

So it happens, rather humorously, that the earliest written account of Paris is that telling of the destruction which left its site a clean slate upon which the Romans might begin to write its story. For five hundred years they did it, until the Frankish invasion swept its destructive might across Romanized Gaul.

In five hundred years much may be brought to pass, and the Paris that Sainte Geneviève saved from Attila the Hun (451 A. D.) and in which Clovis established himself (481) was a town vastly different from the stockade-defended hamlet on which Caesar set his destroying gaze. While its position was selected by the Gauls because it could be easily defended, it was evident in later and more peaceful times that the city could be developed into a valuable commercial station. The Seine and its tributaries, the Marne and the Oise, proved highways on which the products of a large district might be carried to the distributing center, Lutetia, whence they could be packed north or south or to the coast provinces over the masterly roads which always made an important feature of the Roman colonizing policy. There are Paris streets today which follow these same roads into the country. On the island rose a pagan altar replaced later by a Christian church and later still by a superb cathedral, Notre Dame, the very heart of Paris, the scene of triumphs and solemnities and orgies in the series of changes and upheavals which have come to expression around and within its majestic walls.

Of the pagan altar a portion was found in 1711 under the choir of the cathedral. This relic places its date in the reign of Tiberius (14-37 A. D.), the successor of the great Augustus. The stone bears an inscription still standing forth clearly in abbreviated Latin of which this is a trans-



lation: "When Tiberius was emperor the Parisian Watermen publicly raised this altar to Jupiter, best and greatest."

These Watermen (Nautae) seem from early days to have been an important guild, first as carriers of merchandise and later as an administrative body. It may have been their boats that Labienus commandeered for use in his attack on Gallic Lutetia, their own town. In the 12th century the band was called the Brotherhood of Water Merchants, and its head the Provost of the Water Merchants, a name given in shortened form—Provost of Merchants—to the first magistrate of the city up to the time of the Revolution at the end of the 18th century. Even today such of the duties of the Prefect of the Seine as apply not to the Department of the Seine but to the city of Paris alone are comparable to those of the Provost of Merchants. From the seal of the Nautae, a boat, has developed the present coat of arms of the City of Paris.

A bridge, fortified at the mainland end, connected the island with the right bank of the river and with the road threading its way northward to avoid the marsh whose name (Marais) is still given to a district of the city. Where now on the north shore is the square in front of the City Hall—the Hôtel de Ville—there has always been an open place, originally kept free for the landing of merchandise from



the river boats. This open place was called the Grève or Strand, and the busy scenes enacted upon it sometimes included quarrels between the masters and the longshoremen. Such a dispute came to be called a *grève*, the French word today for a strike.

Where now the Palais Royal rises on the right bank a reservoir held water to supply the public baths. Tombs clustered along the roads leading north and east, for cemeteries were not allowed within Roman cities. Otherwise the north side of the river with its unwholesome marsh was but scantily populated.

Far different was the southern or left bank, sloping pleasantly to the Seine from Mons Lucotetius. This hill is now known as Mont Sainte Geneviève (Mount Saint Genevieve) and is crowned by the church, St. Etienne du Mont (St. Stephen of the Mount) that holds her tomb, and by the Pantheon, long dedicated to her, but now a secular building. This southern district was drained by the little stream, Bièvre, whose waters in later times were believed to hold some chemical properties which accounted for the brilliancy of the tapestries made in the Gobelins factory situated on its banks. Fields, fruitful in vines and olive trees, clustered around villas which the Romans knew well how to build for comfort and beauty, and which the conquered Gauls were not slow to adopt, modifying the form to their needs as they modified the Roman dress, covering with the graceful toga the business-like garments of older Gaul.

The later emperors came often to Lutetia. They, too, saw the beauty of the river's left bank connected with the Cité by a fortified bridge. Some one of them, probably Constantius Chlorus, built a palace of majestic size with gardens sweeping to the river bank, and here in Lucotecia, Lutetia's suburb, Constantine the Great and his two sons lived when they visited this part of Gaul. Constantine's nephew, Julian,



Lutetia under the Romans

called the Apostate because of his adherence to the old philosophies, spent parts of three years here.

"I was in winter quarters," he wrote, "in my dear Lutetia, which is situated in the middle of a river on an island of moderate size joined to the mainland by two bridges. The winter is less severe here than elsewhere, perhaps because of the gentle sea breezes which reach Lutetia, the distance of this city from the sea being only nine hundred stadia. This part of the country has excellent vineyards, and the people cultivate fig-trees which they protect against the winter's cold by coverings of straw."

In the huge palace where Julian found himself so happy his physician, Oribasius, prepared an edition of the works of Galen, the first book published in Paris; and here it was that in 361 the rebellious Roman soldiers proclaimed Julian as their emperor. Of the palace there is left today what was probably but a small part of the original building, but which is, in reality, a section of no small size. It was that portion of the structure which contained the baths, and it gave its name to the building—Palais des Thermes (Palace of the Baths). One room, preserved in fair condition and showing the enduring Roman brick- and stone-work, is sixty-five feet long and thirty-seven feet wide and springs to a vaulted height of fifty-nine feet. It is used as a museum, its chief treasure being the Nautae stone described above. The baths were supplied with water by an aqueduct some eleven miles in length, fragments of which have been found at various parts of its course. At Arcueil, a town three miles from Paris, named from the Latin word *arculus*, a little arch, there still remain parts of two arches whose small stones are held by the extraordinarily tenacious Roman cement and are varied by occasional thin horizontal layers of red tiles. At present they are built into the walls of a *chateau* which has recently been bequeathed to the town for an old men's home, and is being remodelled and enlarged for its new purpose.

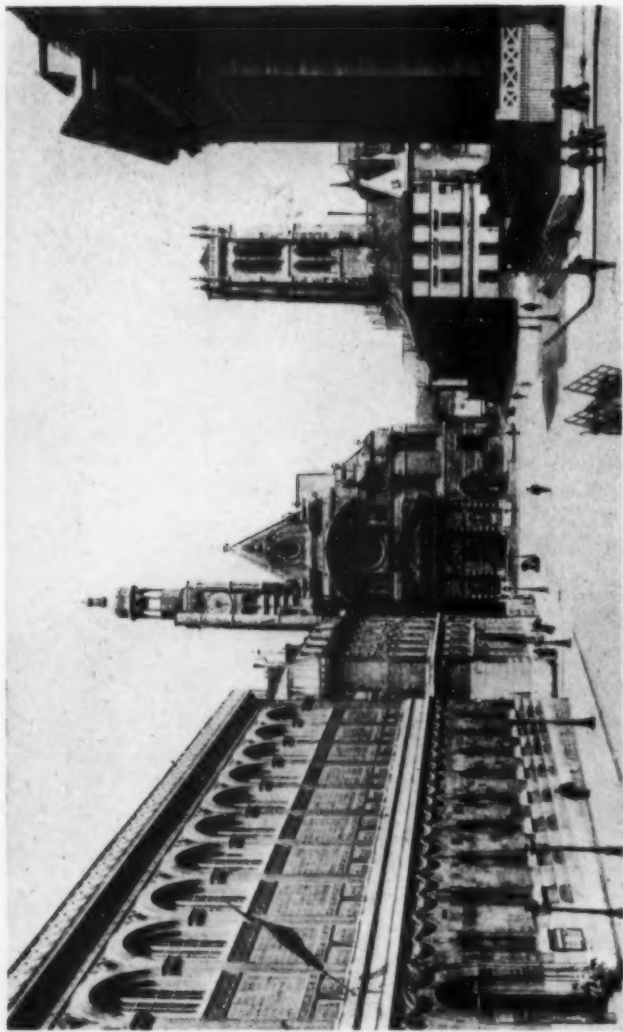
Somewhere south of the palace and not far from it was a garrison to protect the suburb and the Cité from southern invasion. That it was not greatly needed during this peaceful and prosperous period seems proved by the fact that Lutetia's amusement ground was not within its easy reach, but on the eastern slope of Mons Lucotetius. Here at some time during the Roman occupation, perhaps during the second or third century, an amphitheater was built, and here emperors and generals and merchants, Romans and Gauls, gazed upon the pageants and contests of the arena. Christianity wrought a milder mood in her believers and even before the invasion of the Franks the stone seats of the ellipse had been converted to other uses. Enough was discovered, however, some thirty years ago to permit an adequate idea of the original appearance. On the 14th of April of this year a performance was given in the Arènes (Arena) the behavior of a group of onlookers wearing Roman costumes being as interesting a part of the proceedings as that of the actors on the sand.

To Julian has been attributed the rebuilding of the Cité, and excavations at different points have unearthed remains unmistakably of Roman workmanship, which show that the island was completely surrounded by a wall. Probably some of the stones of the amphitheater went into it. This wall has been related to the fourth century, and it is known that on that spot in the Cité where the Palais de Justice (Palace of Justice) now houses the law courts, an administrative building of some kind has stood since this same early date.

One of Julian's successors, Maximus, erected a triumphal arch near the cathedral in 383, and it is probable that other pretentious structures justified the erection of the protecting wall. There were religious establishments, at any rate, for Saint Denis came about the middle of the third century to preach Christianity, and with his coming





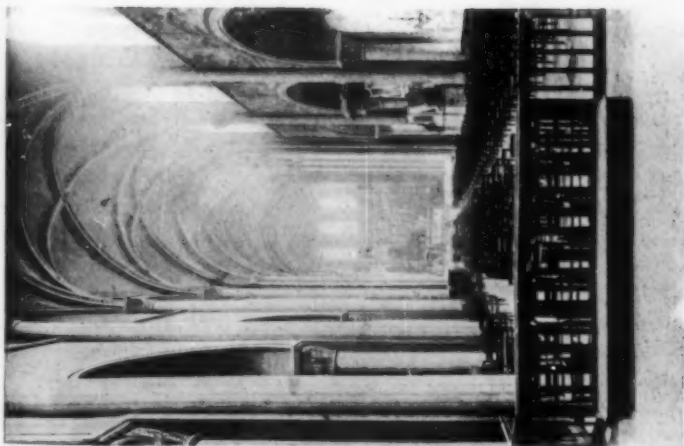


On the left the Library of Sainte Geneviève; at the back the Church of Saint Etienne du Mont, and the Tower of Clovis; on the right the Pantheon

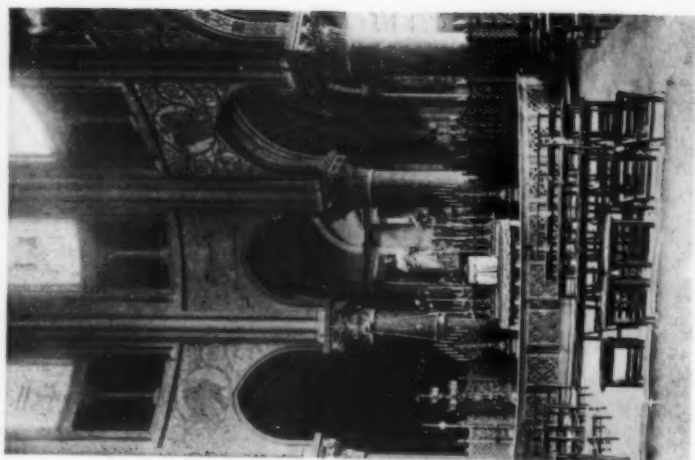


St. Germain des Prés





Nave

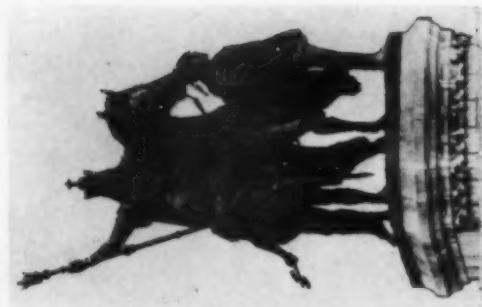


Choir

St. Germain des Prés



Charlemagne



Statue of Charlemagne, his  
horse led by Roland and  
Oliver



Hildegard, Charlemagne's  
second wife





and the Emperor Constantine's conversion churches began to be built, some on the site of pagan temples. Even the martyrdom of Saint Denis, who, according to Gregory of Tours, "ended his earthly life by the sword," was no check to believers, while it was an enormous inspiration to art. Legend has it that his head was stricken off on Montmartre, the hill towering above Paris on the north, and today crowned by the pearl-white domes of the basilica of the Sacré Coeur (Sacred Heart) gleaming, mysterious, through the city's eternal haze. The hill's name has been said to mean "Mount of Mars," because of a pagan altar raised upon its summit, or "Mount of the Martyr," referring to the death of Saint Denis. Either derivation may be defended, and neither contradicts the story that the holy Bishop of Paris, decapitated, picked up his head and carried it for several miles before a kindly-disposed woman offered him burial. Over his remains a chapel was raised, restored about two centuries later by Sainte Geneviève, and replaced in 630 by the basilica which Dagobert I (602-638) erected to house fittingly that most holy relic, the head of the saint. The existing church was begun about five hundred years later by Suger, the minister of Louis VI who adopted the oriflamme of St. Denis as the royal standard of France. The flag hung above the altar and was used only when the king went into battle himself. Since the English victory on the field of Agincourt (1415) it has not left the church. The banner (in replica) stands today in the choir behind and to the left of the high altar. Dagobert's tomb is on the right of the choir.

A Christian church was begun on or near the site of the altar to Jupiter erected by the Nautae, and here rose the first cathedral, dedicated to St. Etienne (St. Stephen), modest as compared with its successor, Notre Dame, whose sacristy is placed on the same spot, yet showing that concentration of the arts in their expression of religious spirit

which has made the churches of Europe at once the treasure-house of the student and the devotee, the inspiration of the poet, and the joy of the lover of color and of line.

The canonization of Martin, bishop of Tours, received early recognition in Paris. In what was then the country, but is now well within the city limits was a chapel which was replaced in the 11th century by the Priory of Saint Martin des Champs (Saint Martin in the Fields) which developed into a huge monastic establishment, and, after many changes, is now used as the Conservatoire des Arts et Métiers (Conservatory of Arts and Trades.)

The reading of Caesar's "Commentaries" makes us know that the Gauls with whom he contended were worthy opponents, ingenious in planning warfare and enthusiastic in fighting. Even the trained Roman legions had to work for their victories. Granting possible exaggeration, which is a sore temptation to a conqueror, eager to magnify the difficulties of his conquest, it is nevertheless clear that a radical change had transformed these fierce Gauls and irresistible Romans of a half century before Christ when, five hundred years later, a band of less than 10,000 "barbarians" led by Clovis, swept across a comparatively unresisting Gaul.

What had happened in Gaul was what had happened in other parts of the Roman Empire. Money had concentrated in the hands of an insatiable few. To supply them and the government every stratum of society was squeezed of its smallest coin, until good men of middle-class position were willing to sell themselves into slavery to avoid the insistent demands of self-seeking tax collectors, and the government was meanly willing to accept the sacrifice because the supply of slaves was not being kept up since the victorious eagles had ceased to perch upon Rome's banner.

In Paris conditions were not different from those in other parts of the province. The town was good to look

upon with handsome Roman buildings, and it was ordered with due respect to the laws for whose making Rome had an undoubted talent; but beneath this fair outside there shivered the soul of the dependent grown cowardly from abuse, lacking loyalty for what was unworthy of loyalty. The Gauls, who had adopted the language and manners of their conquerors, had become weak from overmuch reliance on the stronger power; the Romans had softened during years of peace. So it happened that when the barbarians from the north and east threatened Gaul they were bought off with gifts of land, and when, in 451, Attila, the Scourge of God, led into the north his fierce and hideous Huns whose only joy was bloodshed, the people of Paris prepared themselves for flight when he was still a long way off.

For every vital crisis in the life of the individual there is given a counterbalancing power of endurance; to groups this power is taught by the man or woman whom the circumstances develop as a leader. In this emergency, when the dreaded shadow of the hawklike Hun fluttered the citizens, and they were making preparations for deserting the town and taking into hiding such of their goods and chattels as they could, the leader developed in the unexpected form of a woman—Sainte Geneviève. Some say that Geneviève was, like Jeanne Darc a thousand years later, a peasant girl. Saint Germain of Auxerre, the story goes, on his way to "quenche an heresye" across the Channel, chanced to visit Nanterre where his prophetic eye espied the divine spirit in the little maid and his holy hand sealed her unto God. Another version insists that Geneviève belonged to a prominent family in Paris and that her family's influence accounted for her sway over the people.

For sway them she did. At her bidding the women of the city fasted and fell on their knees and assailed God with prayer. Nearer and nearer came the foe, and the unbelieving reviled the maiden; but Saint Germain reproached



Merovée



Childeric I, son of Merovée

them for their lack of faith and the miracle came to pass—the “tyrantes approachyd not parys.”

All quarrels were lost in the apprehension of this attack of a common enemy, and by the united effort of Gauls and Romans, of Burgundians, Visigoths and Franks, the dreaded Attila was defeated near Chalons in a battle so determined that the very ghosts of the slain, it was declared, continued the fight.

Freed of this menace to the whole country the victorious tribes again fell to quarrelling among themselves, and of them the Franks proved sturdiest and most persistent. Descended from Pharamond, who, perhaps, was legendary, their king, Merovée, had led them against Attila, and now his son, Childeric, attacked Paris. Again Geneviève rescued her townsmen from famine, herself embarking upon the Seine, which probably was beset by the enemy along the banks, and returning with a boatload of provisions which, by miraculous multiplication, revictualled the whole hungry and despairing garrison.

Childeric's son, Clovis, leading about 8,000 men, in 481 made himself king of northern France with Paris as his





Clovis, son of Childeric I



Dagobert I

capital, thus establishing the line of monarchs who called themselves Merovingians.

Clovis had married an orthodox Catholic wife, Clo-tilda, who was eager for his conversion. Her arguments are said to have been far from gentle, but they seem to have been suited to her husband's nature, for he was "almost persuaded" when an incident determined his acceptance of the Christian faith. In the battle of Tolbiac against the Germans Clovis begged the aid of "the God of the Christians" to determine in his favor a wavering victory. He won the fight, and it is easy to believe the joy of Sainte Geneviève when the monarch was baptized in the cathedral at Rheims. He seems to have been of simple mind. The fittings and the ceremonies of the vast church touched his spirit to submission. "Is not this the kingdom of heaven you promised me?" he asked of the bishop; and again, when he listened to the story of the crucifixion he is said to have cried with an elemental desire for vengeance, "Oh, had I been there with my Franks I would have avenged the Christ!"

Sainte Geneviève died in 509 and the citizens of grateful Paris over which she had watched in wise tenderness for four score years, made her their patron saint. The hill

that had been known as Mons Lucotetius they called Mont Sainte Geneviève, and on it they built a chapel to honor and protect her grave. Clovis replaced the little oratory by a church as long as the mighty swing of his battle-axe, dedicated to Saint Peter and Saint Paul, and serving as the abbey church of a religious establishment which bore Sainte Geneviève's name. Except for a dormitory and refectory this monastery was torn down in the middle of the eighteenth century to give place to a new church of Sainte Geneviève, secularized today and known as the Pantheon. The abbey church, built and rebuilt, was destroyed during the Revolution, the tower (called the Tower of Clovis, but really belonging to a later period) being all that is left of these historic structures. The reaction against religion of those turbulent revolutionary years made it no sacrilege to burn the good saint's bones in the square, but some of the devoted preserved the ashes which rest now in a stone sarcophagus elaborately canopied, in the neighboring church of Saint Etienne du Mont (Saint Stephen of the Mountain) built in the twelfth century as a church for the dependents of the Abbey.

The comparatively peaceful and prosperous Roman period of five hundred years was followed by five centuries of strife and disaster at the hands of the northern tribes. The Roman Empire had found in Gaul the last stronghold of its civilization. There were large cities, fine buildings, public utilities, institutions of learning. To the barbarians, a youthful race at the destructive stage, these represented but so many things to be destroyed. Terrible and repeated onslaughts ousted the Romans, and then the victors became embroiled with new tribes who sought to drive them out. Palaces and houses were destroyed, fields and vineyards were laid waste. Paris, the stronghold of the early Merovingians, suffered less than the other important towns of Gaul, but the Franks had no standards of fair living, and

they did not build up where time or their own ferocity had cast down. Tottering walls were bolstered with rough buttresses, new dwellings were square hovels of the same heavy stonework, farming languished, commerce died. The successors of Clovis for one hundred and fifty years tricked their wives, murdered their rivals, and assassinated their nearest of kin if they stood in their way. Only Dagobert I proved himself a man of strength, incongruously fighting and praying, regarded as a "good fellow" and as a saint, probably with equal truth. It was he who rebuilt the abbey of Saint Denis, who invited distant merchants to visit Gaul, who dealt out justice to poor and rich alike in unconventional and hearty fashion, and who hammered his enemies with the same vigor and enthusiasm. In the century following his the Merovingian line degenerated into a race of "Rois Fainéants" ("Do-nothing Kings"), dissolute, lazy, leaving the task of government to their Mayors of the Palace while they rolled slothfully in ox-carts from the debaucheries of one country house to the coarse pleasures of another.

The only upbuilding accomplished during the Merovingian two centuries and a half was the establishment of churches and religious houses. The Frank was not aggressive in the less active relations of his duties as a victor. He was content to learn the language of the conquered race and the mysticism of religion spoke to him winningly. Throughout the years when nothing that fell was restored and the hand was busy striking, at least one kind of constructive impulse was manifest when Clovis honored Sainte Geneviève, when his son, Childebert, reared an abbey on the south bank to protect the tunic of Saint Vincent, when on the north bank a church was dedicated to the same saint and another to Saint Laurent (Saint Laurence), while the south side was further enriched by edifices sacred to Saint Julien and Saint Séverin. It is not the original buildings that we see on these sites today, but it is a not uninteresting

phase of the French spirit, that has reared one structure after another upon ground once consecrated, so that a church stands today where a church stood fifteen hundred years ago.

The story of the foundation of the church of Saint Vincent is interesting from several points of view. Clovis divided his possessions among his four sons, giving Paris to Childebert. Childebert had no notion of staying cooped up in this northern town, and he went as far afield as Saragossa in search of war. During the course of his siege of that city he beheld its citizens marching about the town bearing what seemed to be a relic of especial sanctity. It proved to be the cloak of Saint Vincent in which they were trusting to save them from their assailants. It did not betray their trust, for Childebert became filled with eagerness to possess a relic which could inspire such confidence, and offered to raise the siege if they would give him the tunic. When he returned to Paris Saint Germain of Autun persuaded him to build a church for its protection and to establish an abbey whose members should make it their first duty to pay honor to the relic. This abbey was called later Saint Germain des Prés (of the Meadows), the name which the abbey church bears today. It stands no longer in the meadows, but raises its square Merovingian tower above one of the busiest parts of Paris. Except for this tower the church was burned in the ninth century, but it was rebuilt in the eleventh and twelfth centuries and the nave with its semi-circular arches is one of the few remaining examples in the city of the Romanesque architecture of which this was a characteristic. The choir shows in its arches and windows the hand of a later builder who was inclining toward the pointed Gothic.

The north bank church of Saint Vincent also received the name of Saint Germain, but this was to honor Saint Germain l'Auxerrois (of Auxerre), the friend of

Sainte Geneviève. This early edifice also was destroyed, but the later building held the bell which rang for the massacre of Saint Bartholomew a thousand years later.

These churches and monasteries were the means of preserving whatever of learning persisted through this period of return to primitive living. Every one of them was a center of information, and every one of them taught freely what it knew of agriculture and of the homely arts. Of larger government the bishops had small knowledge, however, and Paris, left to their guidance while the kings roamed abroad, lost her high prestige. She did not gain it under the next dynasty. When the Mayors of the Palace became kings in all but name one of them, Pepin le Bref (the Short) appealed to the Pope to sanction his taking the title. The Pope was glad of the support of the Franks, and approved. Childeric III. became the last of the Merovingian line when he was shorn of the long locks which symbolized his regal strength, and Pepin, anointed king in his stead, became the first of those monarchs who have been called Carolingians or Carlovingians. The name was given from that of Pepin's son, Charlemagne (Carolus Magnus, Charles the Great.)

Charlemagne saw a splendid vision of a united Gaul, but his plan was not suited to a period when the German belief in the might of the strong-armed individual was laying the foundations of the feudal system. He himself was German and established his capital not at Paris, but nearer the German boundary, where he felt more at home. He visited Paris, however, and under his direction his adviser, Alcuin, established there the first of those schools which have made Paris through the centuries one of the chief educational centers of the world. Charlemagne himself never learned to write, but his intelligence appreciated the value of learning and he first offered to the students of Europe the hospitality which Paris has given them with the utmost



Pepin the Short



Louis the Gentle

generosity ever since. Today foreign students are admitted to the University of France on exactly the same terms as native students.

Not only was Charlemagne's kingdom divided after his death, but his strength as well seemed to have shared the shattering. His descendants were men of small force. Louis le Débonnaire (the Gentle) succeeded the great king. His three sons, Lothaire, Louis, and Charles the Bald divided the vast possessions into three parts. Louis's son, Charles the Fat, united them again, but he was no warrior, and when the terrible Northmen appeared in the Seine he was not ashamed to buy them off. Again and again they came, each time ravaging more fiercely, each time approaching nearer and nearer to the city. In 885 Rollo, called the Ganger or Walker, because he was so huge that no horse could carry him, led a persistent band before whom the Parisians abandoned their suburbs and withdrew behind the walls of the Cité. They fortified the bridges leading to the northern and southern banks, and under their protection sustained a siege of a year and a half. Abbo, one of the monks of the monastery of Saint Germain des Prés, has told us all about it in a narrative poem of some 1,200 lines. It all sounds as if the days of Caesar had



Charles the Bald



Charles the Fat

come again. The Normans used machines for hurling weapons and fireballs into the city, and floated fireboats down the river to destroy the bridges. The Parisians retaliated from such high places as there were. The leaders were Eudes, count of Paris and of the district around the city, and Gozlin, bishop of Paris, both of whom fought manfully. The most dramatic episode of the siege came at a time when the swollen Seine swept away the Petit Pont (Small Bridge) leading to the southern bank, and cut off from their friends the defenders of the Petit Châtelet (Small Tower) on the mainland. The garrison numbered but a dozen men and they fought with superb courage until every one of them was killed.

The story of the siege tells of sorties to secure food, of negotiations that fell through, of a journey made by Eudes to seek help from the Emperor and of the suspicion of treachery that his long absence cast upon him. At last Charles appeared upon the hill of Montmartre, but while the plucky fighters in the beleaguered town were preparing to go forth to meet him they learned that once again he had bought off the invading army.

The fat king was deposed and died soon after and again the regal possessions were divided. Paris and its



Eudes

surroundings, the Île de France (Isle of France), fell to Eudes, the candidate of a party of independent nobles who admired his fine work in the defense of the city, but when he died the Carolingian adherents again put a descendant of the great Charles on the throne—Louis II. Louis's son, Charles the Simple, made a compact with the still terrifying Rollo, ceding a huge piece of territory to the Northman in

return for his feudal obedience. The Northmen or Normans became excellent settlers and their coming invigorated a people whose feeble monarchs represented only too well their own characteristics. It was largely through the vigorous northern influence that, when a break occurred in the Carolingian line, Hugh Capet, duke of France and count of Paris, was elevated (987) by the barons to the throne which his descendants occupied for some three hundred years thereafter.

The tenth century found Paris reduced to practically its size when Caesar sent Labienus to attack it. The invaders had destroyed the *faubourgs* (suburbs) on the once flourishing left bank, and it was only by degrees that the abbeys of Sainte Geneviève and of Saint Germain des Prés replaced their buildings to meet the needs of the population slowly growing around them once more. Here, on the northern slope of the Mont Sainte Geneviève, on the site of a building of Roman construction, rose in Carolingian days, the first city hall. It was clumsily made of stone and was called the Parloir aux Bourgeois (Citizens' Talking-house.)

The northern bank was even more forlorn, with only a chapel or two to lighten its waste places, and an insignif-



icant blockhouse where today the Louvre stands magnificent.

Packed into the Cité were the houses and the public buildings of such population as the wars had left. A street led across the island from north to south, connecting the two bridges; another from east to west between the cathedral and the palace. Around the open square clustered the shops and markets. Dwellings filled every alley and even crouched against the huge encircling wall. Nobles in armor, their servitors in leather, ecclesiastics with mail beneath their robes, merchants in more peaceful guise, peasants in walking trim—all these carried on the every-day life of this city which is seemingly immortal since fire and sword and flood have wiped it out again and again but only for such brief time as it takes for it to grow again.

*(End of the C. L. S. C. Required Reading, Pages 25-73. For study helps and C. L. S. C. News see Round Table.)*



Arms of the City of Paris  
under Charles V (1364-1380)



Arms of the City of Paris  
today

The Corporation of Water Merchants had a boat on their seal. Charles added the fleur-de-lis, emblem of royal power. In 1900 the cross of the Legion of Honor was appended.

## GLOSSARY

The small capital *n* indicates the French nasal sound.

|                                      |   |
|--------------------------------------|---|
| Agincourt                            | Ag-ain-koor'                                  |
| Arènes                               | Ar-ayn'                                       |
| Autun                                | O-tun'  |
| Bièvre                               | Bee-ayvr'                                     |
| Capet                                | Cap-ay'                                       |
| Châlons                              | Shal-on'                                      |
| Charlemagne                          | Sharl-mahn'                                   |
| Chatelet                             | Shaht-e-lay'                                  |
| Cité                                 | See-tay'                                      |
| Conservatoire des Arts et<br>Métiers | Con-sayr-vah-twah' days Arz<br>ay May-tee-ay' |
| Eudes                                | Uhd   |
| faubourgs                            | fow-boorg'                                    |
| Gozlin                               | Goz-lan'                                      |
| Grève                                | Grave   |
| Hôtel de Ville                       | Uh-tel' de Vee                                |
| Ile de France                        | Eel de France                                 |
| Jeanne Darc                          | Jahn Dark                                     |
| Louis le Débonnaire                  | Loo-ee le Deb-on-nare'                        |
| Louvre                               | Loovre  |
| Marais                               | Mar-ay'                                       |
| Marne                                | Marn  |
| Melun                                | Mel-un'                                       |
| Mérovée                              | May-ro-vay'                                   |
| Montmartre                           | Mon-martr'                                    |
| Nanterre                             | Nan-tayr'                                     |
| Notre Dame                           | Notr Dahm                                     |
| Oise                                 | Wahs  |
| Palais de Justice                    | Pal-ay' de Joos-tees'                         |
| Palais Royal                         | Pal-ay' Rwy-ahl'                              |
| Parloir aux Bourgeois                | Parl-wah' o Boor-jwa'                         |
| Pepin le Bref                        | Pep-an le Bref                                |
| Petit Pont                           | Pet-tee' Pon                                  |
| Rois Fainéants                       | Rwa Fay-nay-on'                               |
| Saint Denis                          | San Den-ee'                                   |
| Saint Étienne du Mont                | Sant Ay-tee-en' dew Mon                       |
| Sainte Geneviève                     | Sant Jon-vee-ave'                             |
| Saint Germain des Prés               | San Jayr-man' day Pray                        |
| Saint Germain l'Auxerrois            | San Jer-man' loaks-er-rwa'                    |
| Saint Julien                         | San Joo-lee-on'                               |
| Saint Laurent                        | San Low-ron'                                  |
| Saint Martin des Champs              | San Mar-tin' day Shon                         |
| Saint Séverin                        | San Say-vay-ran'                              |
| Saint Vincent                        | San Van-son'                                  |
| Suger                                | Sue-jhay'                                     |
| Tours                                | Toor  |



A Bit of Inner History of the War of 1870, affecting the Emperor Napoleon III and the Empress Eugénie. This abridged extract is freely translated from the French of Émile Ollivier of the French Academy, in the *Revue des Deux Mondes* for June 1, 1912.

Maurice Richard returned from Metz on the morning of August 9 at 6 o'clock and the story that he told me of his trip made me see more clearly than ever the imperative necessity of recalling the Emperor. Richard had set out fearing to be stopped at any minute, though with a safe-conduct from the Minister of War; he had encountered confusion everywhere both on the road and at his destination. The Emperor received him at once at the Prefecture. He knew but vaguely of the retreat of Frossard and of the defeat of MacMahon. He was more affable than usual, but disconsolate, full of lamentations, crushed by the despatches which kept coming in constantly. In addition to his chronic malady he had one of those colds in the head which produce complete mental lethargy.

"It is very unfortunate," he kept saying. "It is terrible. What shall we do?"

The Emperor at last yielded to the solicitations of his friends and agreed to withdraw to Paris. At the moment of departure he said to Maurice Richard, "Ask the Council if I ought to go to Paris; I will follow their advice. I merely urge you to say that I have re-read M. Thiers' history, and that he blamed my uncle for having left the army in 1815 to go and talk over matters with the Chambers."

The Emperor did not recall Thiers' opinion with exactness; he does not *blame* Napoleon I for his return to Paris, which, in his opinion, was indispensable because of the dispersal of the army—he *regrets* it. It is Carnot who said, "Do not stay here a single hour; go back at once; put yourself once more at the head of your troops." To Napoleon III he would have said, "Put yourself once more at the head of your government." It was a fact that when with his army Napoleon I was a power; in Paris, at odds with an assembly hostile to him, he became nothing. Napoleon III, on the other hand, was a nonentity with the army, while in Paris, backed by an assembly and by ministers who were devoted to him, he was still a power.

The summary of Richard's impressions was that the soldiery was full of spirit and confidence but that the Emperor was ill, and incapable of action. His conclusion was that of everybody who returned from the army, "It is the Emperor who is losing everything."

"Go at once and tell your story to the Empress," I said.

He did so, but unfortunately he painted what he had seen in too moderate colors. However, he did say that the Emperor was ill, that he had not been able to ride his horse at Sarrebrück, and that it was indispensable that he should return to Paris. She did not seem at all surprised.

With Pietri, the prefect of police, and Chevandier, we went to the Empress at the Tuileries. I entered on the subject resolutely.

"Madame, the time for compliments is past, and you will allow me to tell you the truth. Disasters are coming upon us. There is only one way of meeting them—by advising the Emperor to return to Paris with his son. I am here to beg Your Majesty to telegraph him to that effect."

The Empress was deeply agitated.

"Before a victory? Impossible!"

"But, Madame, if the Emperor remains with the army there will be no victory, for he himself cannot command

and he is preventing some one else from taking command."

This consideration seemed to strike her. She was silent a moment, then replied, sobbing, "But it is impossible to leave the army on the eve of a battle. It is dishonorable."

"No, Madame, it is not dishonorable, for a sovereign runs no personal danger in the battle. It means the safety of the country and the dynasty."

"I am not concerned with the dynasty. I am only concerned with the country."

I pretended not to understand her and I replied more insistently.

"At least," said she, "let my son remain with the army."

"Why? What do you want your son to do in the army, Madame?"

"He can mount a horse," she said.

"Of what use will that knowledge be to him?"

Pushed to an extreme, her face illumined, she cried with a vibrating voice, "He can be slain. Let him stay to be slain."

"No, Madame, he must not be slain. He must remain with his father. He ought to have returned already."

The Empress, sublime in her heart-rending pathos, in hesitating words full of despair, anger and pride, harped upon the same idea. "He must not return conquered before a battle," and it needed a heart of stone not to be touched by the sad and passionate protestations of a soul which was a prey to visions of heroism.

A half hour afterward the Empress came to the Council Chamber. Her eyes were red and filled with tears and she gave us to read the telegram that we had had such trouble in securing from her. The Council was not unanimous, and after long discussion Palikao was appointed Minister of War, and in place of the first dispatch, another was sent, saying, "General Palikao accepts and leaves immediately for Metz. The Council and I do not agree with M. Maurice Richard."

In this way, as a result of poor reasoning and imaginary fears which, even if they had been true, did not deserve to be taken into consideration, the Emperor did not go to the place where his presence might have saved everything, and he remained where he lost everything, both himself and France as well.

"France has always discovered," de Thou has said, "that the government of women, whom she excludes from succession to the crown by the fundamental law of her monarchy, can be nothing but extremely pernicious and fatal for her."

## The Vesper Hour\*

Conducted by Chancellor John H. Vincent.

*I care for naught else (but Thee, O God.)*

Regarding prayer not so much as consisting of particular acts of devotion, but as the spirit of life, it seems to be the spirit of harmony with the will of God. It is the aspiration after all good, the wish, stronger than any earthly passion or desire, to live in His service only. It is the temper of mind which says in the evening, "Lord, into Thy hands I commend my spirit;" which rises up in the morning "To do Thy will, O God;" and which all the day regards the actions of business and of daily life as done unto the Lord and not to men: "Whether ye eat or drink, or whatever ye do, do all to the glory of God." The trivial employments, the meanest or lowest occupations, may receive a kind of dignity when thus converted into the service of God. Other men live for the most part in dependence on the opinion of their fellowmen; they are the creatures of their own interests, they hardly see anything clearly in the mists of their own self-deceptions. But he

\*The Vesper Hour continues through the year the ministries of the Chautauqua Vesper Service.

whose mind is resting in God rises above the petty aims and interests of men; he desires only to fulfill the Divine Will, he wishes only to know the truth. His "eye is single," in the language of Scripture, and his whole body is full of light. The light of truth and disinterestedness flows into his soul; the presence of God, like the sun in the heavens, warms his heart. Such a one, whom I have imperfectly described, may be no mystic; he may be one among us whom we know not, undistinguished by any outward mark from his fellowmen, yet carrying within him a hidden source of truth and strength and peace.

*Benjamin Jowett.*

\* \* \* \* \*

*That, and the Child's unheeded dream,  
Is all the light of all their day.*

It is well that we should sometimes think of the forms of thought under which the idea of immortality is most naturally presented to us. . . . First of all, there is the thought of rest and freedom from pain; they have gone home, as the common saying is, and the cares of this world touch them no more. Secondly, we may imagine them as they were at their best and brightest, humbly fulfilling their daily round of duties—selfless, childlike, unaffected by the world; when the eye was single and the whole body seemed to be full of light; when the mind was clear and saw into the purposes of God. Thirdly, we may think of them as possessed by a great love of God and man, working out His will at a further stage in the heavenly pilgrimage. And yet we acknowledge that these are things which eye hath not seen nor ear heard, and therefore it hath not entered into the heart of man in any sensible manner to conceive them. Fourthly, there may have been some moments in our own lives when we have risen above ourselves, or been conscious of our truer selves, in which the will of God has superseded our wills, and we have entered into com-

munion with Him, and been partakers for a brief season of the Divine truth and love, in which, like Christ, we have been inspired to utter the prayer, "I in them, and thou in me, that we may be all made perfect in one." These precious moments, if we have ever known them, are the nearest approach which we can make to the idea of immortality.

*Benjamin Jowett.*

\* \* \* \* \*

*To them who by patient continuance in well-doing seek for glory and honour and immortality, eternal life.*

True religion is a conviction of the character of God, and a resting upon that alone for salvation. We need nothing more to begin with; and everything else, in our experience and fortune, helps us only in so far as it makes that primary conviction more clear and certain. Darkness may be over us, and we lonely and starved beneath it. We may be destitute of experience to support our faith; we may be able to discover nothing in life about us making in the direction of our hopes. Still, *let us wait on the Lord.* It is by bare trust in Him that we *renew our strength, put forth wings like eagles, run and not weary, walk and not faint.*

*Put forth wings—run—walk!* Is the order correct? Hope swerves from the edge of so descending a promise, which seems only to repeat the falling course of nature—that droop, we all know, from short ambitions, through temporary impulsiveness, to the old common-place and routine. Soaring, running, walking—and is not the next stage, a cynic might ask, standing still?

On the contrary, it is a natural and true climax, rising from the earlier to the more difficult, from the ideal to the real, from dream to duty, from what can only be the rare occasions of life to what must be life's usual and abiding experience.

*George Adam Smith.*



*That it may please Thee to forgive us all our negligences  
and ignorances.*

"Negligences and ignorances"—How often these weigh down our sorrowful, our well-nigh despairing spirits!

Against wilful sin long years of struggling fealty may have taught us to watch; but then, while we have gone gaily forward, eager and unafraid, a little duty has not even been guessed, a little kindness left undone, and "inasmuch as ye did it not" has filled the wide earth and air with the thunder of its judgment.

"So foolish was I, and ignorant, I was as a beast before Thee, nevertheless,"—ah, sorrowful heart, take comfort! "*nevertheless* I am continually with Thee. Thou hast holden me by my right hand," and since I have no wisdom, Thou wilt give me Thine, "Thou wilt guide me by Thy counsel, and afterward receive me"—"to glory?" No, I would not ask for that, but just receive me where, being Thee, I cannot again mistake, or forget—or fail.

This "*nevertheless*" I carry in my bosom, an eternal Amulet of Hope.

*Thoughts of a Tertiary.*

\* \* \* \* \*

### *The Earth is the Lord's*

For the management of their land the whole nation is responsible to God, but especially those who own or manage estates. This is a sacred office. When one not only remembers the nature of land—how it is an element of life, so that if a man abuse the soil it is as if he poisoned the air or darkened the heavens—but appreciates also the multitude of personal relations which the landowner or factor holds in his hand—the peace of homes, the continuity of local traditions, the physical health, the social fearlessness and frankness, and the thousand delicate associations which their habitations entwine about the hearts of

men—one feels that to all who possess or manage land is granted an opportunity of patriotism and piety open to few, a ministry less honorable and sacred than none other committed by God to Man for his fellowman.

*George Adam Smith.*

\* \* \* \* \*

*In Thee, O Lord, do I put my trust; let me never be put to confusion.*

Some day soon a greater angel will stand before me in the way, whom I shall know without doubt, and meet, I hope, without fear; despite the sword with which his liberating word must pierce my flesh. I shall not die; I shall pass on with opening eyes to find close at hand more of my meaning and more life in some crystalline world. God is most surely Reason, and He puts no man's to confusion. I am a son whom He loves, a son learning to love Him, learning to love His truth, His beauty, His holiness, and Himself, love's self; I am enfolded in His purpose, I, whom He has compelled to be; I am rooted in His eternity; and I shall most surely find myself and all my meaning fulfilled at last within the kingdom of His heart. There awaits the goal of my heart-way, there is Jerusalem; death does but open wide my way.

*A Modern Mystic's Way.*

\* \* \* \* \*

*At that day ye shall know that I am in my Father, and ye in Me, and I in you.*

And then all these anxious visions left me; and I felt for awhile like a tiny spray of seaweed floating on an infinite sea, with the brightness of the morning overhead. I felt that I was indeed set where I found myself to be, and that if now my little heart and brain are too small to hold the truth, yet I thanked God for making even the conception of the mystery, the width, the depth, possible to me; and I prayed to Him that He would give me as

much of the truth as I could bear. And I do not doubt that He gave me that; for I felt for an instant that, whatever befell me, I was indeed a part of Himself; not a thing outside and separate: not even His Son and His Child; but Himself.

*Arthur Christopher Benson.*



Isaiah says nothing of the Temple, the Shechinah, the Altar, or the Scripture, but he points out how much the exclusive confinement of religion to forms and texts has deadened the hearts of his countrymen towards God. In your real life, he says to them, you are to seek, and you shall find, Him. There He is evident in miracles, not physical interruption and convulsions, but social mercies and moral providences. The quickening of conscience, the dispersion of ignorance, poor men awakening to the tyrant,—the growth of civic justice and charity. In these, said the Hebrew prophet to the Old Testament believer, Behold your God!

*George Adam Smith.*



#### THE EFFICIENT READER

Efficiency is the modern slogan. All undertakings are put into the hands of the efficient—that is, of those who can do them best. No one is more efficient than an old C. L. S. C. reader for entering upon the pleasant task of bringing together the Home Reading Course and the people who need

it. No one knows better than the former reader what the course can do for increasing knowledge, for broadening vision, for improving the attitude toward life. These are the things he can tell with authority. And opportunity's door never is closed. Every reader knows some one who, perhaps, is in sorrow and would derive comfort from the work, or some one who has lacked educational advantages and would profit by the study, or some person of keen but careless mind, who needs the mental training. Toward all such people every C. L. S. C. reader has an individual responsibility which he should not shirk.

Remember, faithful reader, *you* are efficient—nobody more so; *you* have opportunity—no one has greater; on no one does responsibility rest more fittingly than on *you*.



#### THE LOCAL LIBRARY

In preparation for the year's work Chautauqua readers will do well to appoint a circle member or a committee to confer with the librarian of the local library with regard to reference books and books for reading supplementary to the course for the coming season. Possibly the library will be able to buy some or all of the books listed in the Topical Outline which accompanies every set of books and of which more copies may be obtained, if necessary, from the Extension Office, Chautauqua, New York. The library also may have already in its catalogue other books valuable in connection with the new reading. If all such books are placed together on open shelves in the reading room marked "Chautauqua Section," they will be readily available for all who wish to refer to them. If the librarian considers this arrangement not desirable, the list of all such books, with their numbers, posted in some conspicuous place will make the finding of them and their use easy for everybody desiring to see them.



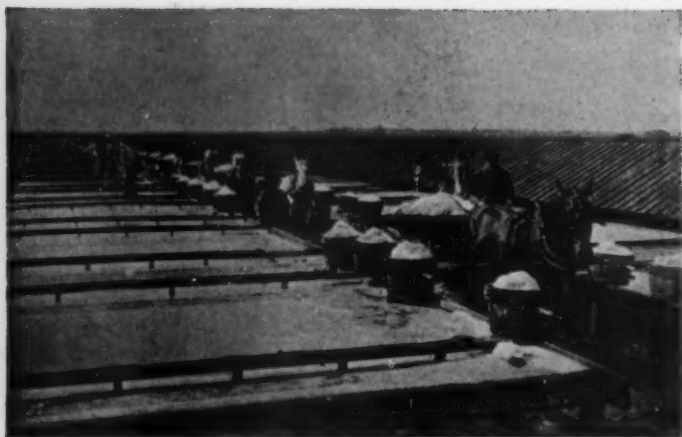




A glimpse of the Kokomo, Indiana, Assembly



The C. L. S. C. Field Secretary, Miss Meddie O. Hamilton, is on the extreme right of this group just ready to start through the Mammoth Cave, Kentucky



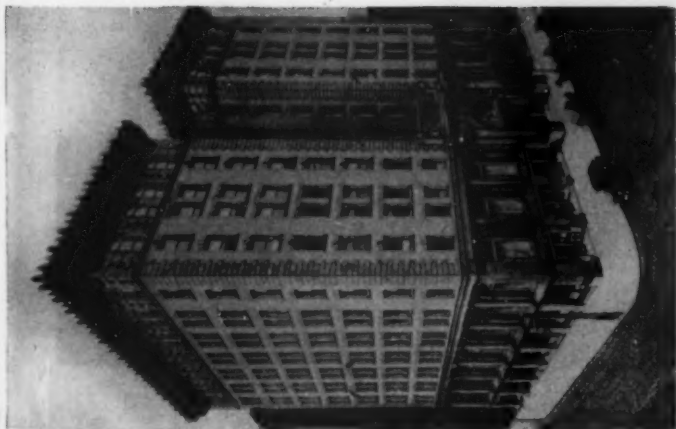
Salt Works



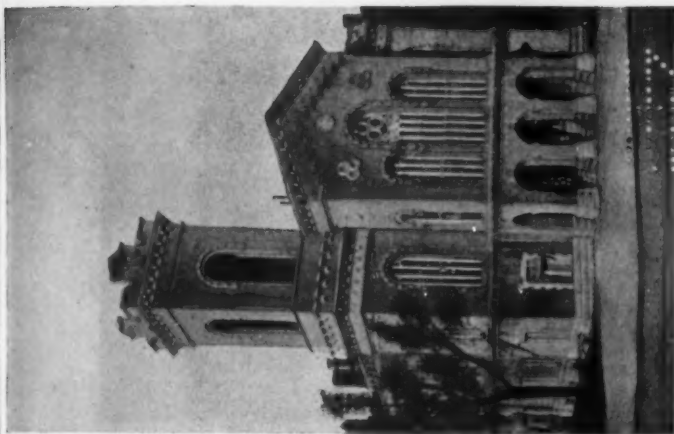
Onondaga Lake

Two scenes near Syracuse, New York





University Block, Syracuse  
One of the Chautauquans, an oculist, has invited the H. H. White Circle to his office in this building and has given some valuable talks on lenses



County Court House, Syracuse  
The H. H. White Chautauqua Circle meets here at 8 p. m. every Friday



House of the Secretary of the Victorian Circle, Oil City, Penn.



Eason's Bend, near Centerville, Tennessee





## THE PICTORIAL SIDE

The coming year is rich in opportunities for art study in connection with the reading course. Not only does Dr. Powers's book show scores of pictures but it suggests scores more whose examination would be valuable to students.

Mrs. Smith's articles on Paris will be illustrated as fully as the limits of the Magazine permit, but a subject of this sort offers limitless chances for illustration and all readers will recall pictures of buildings, architectural details and examples of great painters which they would like to have in hand while reading the series.

"The Spirit of French Letters" mentions authors whose names excite a curiosity with regard to their faces.

If one were given the pleasant task of selecting illustrations for Mrs. Sidgwick's "Home Life in Germany" it would not be difficult to arrange a list of German house views both interior and exterior, of pictures of domestic utensils, and of portraits of people engaged in different occupations, all of which would have charm.

Professor Ogg's "Social Progress in Contemporary Europe" in like manner is full of suggestions for enrichment.

It is not possible for any one person to provide pictures in any great number for the enlarged illustration of the course, but it is quite possible for every member of the circle to hunt up a few illustrations in other books, photographs, picture postcards, which will add to the pleasure of the group. It is also possible in many instances to secure a small appropriation from the trustees of the local library which may be applied to the purchase of a few photographs or many prints which will greatly add to the attraction of the year's work. The Perry pictures and the prints published by the Bureau of University Travel are very inexpensive, costing but one or two cents apiece and are of great interest and value.

## VERY UP-TO-DATE

Mr. Bestor's CHAUTAUQUAN series, "European Rulers: Their Modern Significance," whose first instalment begins in this number, offers a study of political and social significance of the head of each continental country which he takes up. Such a series must necessarily deal with the affairs of the moment and it is desirable that every reader should have access to some periodical which gives trustworthy European news. Most libraries have in their periodical room some English magazines, and possibly those in other languages, but it would be well if for the benefit of the circle they might take extra copies of *Current Literature* or of the *Literary Digest* or of the *Outlook* or of some American newspaper which makes a specialty of accurate European news. The circle itself might subscribe to one or two of these magazines so that a copy might be in hand at every meeting. Then by some means, either the appointment of one person or the general reading of all, the European news of the day should be presented at each meeting so that the trend of events for the next year may be followed. There are agitations, both active and promised, in Europe today which will bear watching through the next few months. Their outcome will make interesting reading in itself, will be illuminated by Mr. Bestor's interpretations and those to be found in the Highways and Byways, and will stand out as a culmination of the events whose course Mr. Ogg traces in his "Social Progress in Contemporary Europe."



## PICTURE POSTCARDS

The globe trotter of today is laughed at for his purchase of picture postcards which fill the mail bags returning to America. Carefully chosen, these cards are not merely a lazy man's device for not writing to his friends at home—they are a useful and accurate record of his trip. They are prepared throughout Europe in sets which are of value

to students. There are, for instance, sets of historical personages reproduced from authentic portraits, and pictures of prominent living personages, there are reproductions of famous pictures, there are government buildings, and parks and panoramas. All readers for this year who happen to have friends in Europe at the moment, should ask them to bring home such of these as will be useful in connection with the Continental Year's reading. People who have returned empty-handed will be able to give addresses of post-card shops, and a small sum of money sent to the other side will bring back a rich return.



## Verses Worth Memorizing

### CENTENNIAL HYMN

Our father's God! from out whose hand  
The centuries fall like grains of sand,  
We meet today, united, free,  
And loyal to our land and thee,  
To thank thee for the era done,  
And trust thee for the opening one.

Here, where of old, by thy design,  
The fathers spake that word of thine,  
Whose echo is the glad refrain  
Of rended bolt and falling chain,  
To grace our festal time, from all  
The zones of earth our guests we call.

Be with us while the New World greets  
The Old World thronging all its streets,  
Unveiling all the triumphs won  
By art or toil beneath the sun;  
And unto common good ordain  
This rivalry of hand and brain.

Thou who hast here in concord furled  
 The war-flags of a gathered world,  
 Beneath our Western skies fulfil  
 The Orient's mission of good-will,  
 And, freighted with love's Golden Fleece,  
 Send back its Argonauts of peace.

For art and labor met in truce,  
 For beauty made the bride of use,  
 We thank thee; but withal, we crave  
 The austere virtues strong to save,—  
 The honor proof to place or gold,  
 The manhood never bought nor sold!

Oh make thou us, through centuries long,  
 In peace secure, in justice strong;  
 Around our gift of freedom draw  
 The safeguards of thy righteous law;  
 And, cast in some diviner mold,  
 Let the new cycle shame the old!

—John Greenleaf Whittier.

*Reprinted by permission of Houghton Mifflin Company.*



#### NEWS FROM CIRCLES AND READERS

When Pendragon approached the Round Table he found all the delegates in full chatter. "We are talking about Suggestive Programs," some one explained. "We follow exactly those in the Round Table," said one member. "We do not have time to do that because at every meeting we have a regular quiz on the work that is blocked out for that week." "We have a quiz, too," said someone else, "but we make it apply on the salient features, so that we have time to develop several of the numbers in the Suggestive Programs." "Every method goes, evidently," commented Pendragon, "and you are all of you wise to adjust your programs to your own special needs." "No one outside can do that for us." "Exactly. You must remember, too, that the programs are intended to be rich in suggestions and not in compulsion. Perhaps there are references



to half a dozen books and pamphlets which may help in working out a number. Not every library will have them all, but a number are mentioned, so that no library will fail to have one or another."

"We certainly had a rich feast at our parting luncheon," said a member of the Ladies' Literary Club of Ozark, Missouri. "We had a speech on each of the main subjects that we had taken up this year, and in addition an uplifting talk on the motto of the Class of 1916, 'Life More Abundant.' We closed with the club song, Miss Katharine Lee Bates's splendid 'America the Beautiful.' " "You are going on with the reading next year, of course?" "Yes, indeed. The club took this reading course this year as an experiment. We found it satisfying and beneficial and have voted to continue it for the next twelve months."

"We of the Victorian C. L. S. C. of South Oil City, Pennsylvania, are very enthusiastic, too," exclaimed a delegate. "None of us think of stopping the reading because we graduate." "How many graduates have you this year?" "Three, and we sent a splendid delegation to Chautauqua to see them pass the arches on Recognition Day." "Did you have a pleasant final meeting?" "Indeed we did. We gave a dinner at Monarch Park. With our husbands as guests we were seated at a square table, the centerpiece being a large bowl of pink roses, and the place cards, done in water color, had a sprig of eglantine and a golden gate in one corner under which was the class year. At the close of the dinner, twenty questions, bearing on twenty different subjects, were given out, and between members and guests, every question was correctly answered. The treat of the evening was a poem entitled the "History of the Class" by a 1913 member, which ends with the refrain, 'We're sorry the year is past.' "

"So are we all of us," cried a chorus. "But there are lots of years coming," said Pendragon. "I have here a letter from a graduate of this year who wants to join a Letter Circle. She says, 'I very much desire to become a member of the Letter Circle, for I think it will be a very great help to all, especially lone readers.' " "Lots of people think that," commented a graduate. "I have belonged for several years and I find it always inspiring and a great bond of union."

"May I tell about one of our festivities?" queried a Humboldt, Iowa, member. "Do, do." "The circle invited its friends and relatives to a reading, in costume, of Howells's well-known farce, 'The Sleeping Car.' Our library assembly room was converted into a most realistic car, and refreshments in the guise of antique literature and up-to-date home made candy were dis-

pensed by a newsboy. It was a gala occasion, and later in the year the farce was repeated more 'professionally,' as part of a pay entertainment, the proceeds of which went for civic betterment."

"We of the Wilhelmina Circle are Longfellow enthusiasts," declared a Tacoman. "We celebrated his birthday this year by an all-day session, beginning to carry out the Longfellow program at 11 o'clock, lunching at one, and studying the regular C. L. S. C. program in the afternoon." "That must have been a strenuous day." "Not a bit of it! It was easy! And I want to say that there is no place this side of Heaven that I've so wanted to go to as Old Chautauqua. I am still hoping to see it and enjoy its generous hospitality." "Keep your wishing cap on night and day and it will come to pass!" prophesied Pendragon as he slipped the paper knife through an envelope bearing the Des Moines postmark. "Ah, here is a report from Eaton Circle," he exclaimed. "Eaton is one of the pioneer circles of Des Moines, but it is never too dignified to mingle occasionally a social treat along with the intellectual. Accordingly Washington's birthday was celebrated at the home of the secretary, and a most enjoyable and profitable affair it proved. In accordance with an established custom, each year the Eaton circle observes February 22 appropriately, entertains the husbands of the members and extends its hospitality to a sister circle. This year the three functions were combined. The members of the Forest Circle with their husbands, several people of distinction in Chautauqua work, and the husbands of the Eaton members made a company of fifty who were delightfully entertained with music and readings and instructed by an able address on 'The Spirit of American Government.' The parlors were artistically hung with innumerable flags and made a beautiful picture ever to be remembered."



#### C. L. S. C. MOTTOES

*"We Study the Word and the Works of God."*  
*"Let us Keep Our Heavenly Father in the Midst."*  
*"Never be Discouraged."*

## C. L. S. C. MEMORIAL DAYS

|  |  |
|--|--|
| OPENING DAY—October 1.                   | SPECIAL SUNDAY—May, second Sunday.                             |
| SPECIAL SUNDAY — November second Sunday. | INTERNATIONAL PEACE DAY—May 18.                                |
| MILTON DAY—December 9.                   | SPECIAL SUNDAY—JULY, second Sunday.                            |
| COLLEGE DAY — January, last Thursday.    | INAUGURATION DAY — August, first Saturday after first Tuesday. |
| LANIER DAY—February 3.                   | ST. PAUL'S DAY—AUGUST, second Saturday after first Tuesday.    |
| SPECIAL SUNDAY—February, second Sunday.  | RECOGNITION DAY—August, third Wednesday.                       |
| LONGFELLOW DAY—February 27.              |  |
| SHAKESPEARE DAY—April 23.                |  |
| ADDISON DAY—May 1.                       |  |



## OUTLINE OF REQUIRED READING FOR OCTOBER

## FIRST WEEK—OCTOBER 1-8

"Earliest Paris" (THE CHAUTAUQUAN, "Reading Journey in Paris," I, Smith).

Growth of the French Language; Earliest Literature (Smith's "Spirit of French Letters," Chapter I).

## SECOND WEEK—OCTOBER 8-15

"William II, The German Emperor. Personal Rulership" (THE CHAUTAUQUAN, "European Rulers," I, Bestor).

"Social Conditions of 18th Century Europe" (Ogg's "Social Progress in Contemporary Europe," Chapters I and II).

## THIRD WEEK—OCTOBER 15-22

"The Old Régime in France;" "The French Revolution;" "Napoleon and the New Régime" (Ogg, Chapters III, IV, V).

## FOURTH WEEK—OCTOBER 22-29

"The Transformation of English Agriculture;" "The Industrial Revolution in England" (Ogg, Chapters VI and VII).



## SUGGESTIVE PROGRAMS FOR LOCAL CIRCLES

## FIRST WEEK—OCTOBER 1-8

1. *Talk.* "Pre-historic Gaul" (Baedeker's "Paris" under "St. Germain-en-Laye;" Guizot's "History of Civilization in France;" Montgomery's "Leading Facts of French History;" Duruy's "History of France.")
2. *Reading.* "The Gaul that Caesar Found." (Extracts from Caesar's "Commentaries," describing manners, customs, etc., in Gaul. For account of capture of Lutetia, see references in Travel Club programs, Second Week, 2.)
3. *Roll Call.* Synopsis of Chapters III, IV, and V on "The Romans in Gaul" in Guizot.

## C. L. S. C. Round Table

4. *Paper*. "Saint Denis and Sainte Geneviève in History, Art and Literature." (Histories of France; Grant Allen's "Historical Guide to Paris;" Singleton's "Paris Described by Great Writers;" Yonge's "Book of Golden Deeds;" Okey's "Paris;" Baedeker under "Pantheon" and "Saint Denis;" "Paintings in the Paris Pantheon" in *Cosmopolitan* for June, 1904.)
5. *Character Sketches*. "Clovis." "Dagobert I." "Charlemagne." (Guizot; Duruy; Gibbon; Montgomery; Eginhard's "Life of Charlemagne.")
6. *Synopsis* of Guizot, Chapters VIII-XII inclusive.
7. *Summary* of Smith's "The Spirit of French Letters," Chapter I.
8. *Reading* from the *Chanson de Roland*.

## SECOND WEEK—OCTOBER 8-15

1. *Composite Review*. (Ogg's "Social Progress in Contemporary Europe," Chapters I and II.)
2. *Map Talk*. Countries of Europe in the eighteenth century as compared with the nineteenth.
3. *Paper*. "Progress resulting directly from the nineteenth century inventions and applications of knowledge as described in paragraph on page 7 of Ogg's 'Social Progress.'" "
4. *Exhibition and Explanation* of photographs and postcards of German cities, buildings, and people suggested by Mr. Bestor's article.
5. *Book Review* of the chapters relating to Germany in Richard T. Ely's "French and German Socialism in Modern Times."
6. *Synopsis* of Chapters XXIX, XXX, and XXXI of Gibbins's "Economic and Industrial Progress of the Century."
7. *Reading* from the Vesper Hour in this Magazine.
8. *Song*. "Watch on the Rhine."

## THIRD WEEK—OCTOBER 15-22

1. *Summary* of Ogg, Chapters III, IV, V.
2. *Book Review*. "Social France in the Seventeenth Century," by Cécile Hugon.
3. *Talk*, with illustrations, on "Versailles."
4. *Reading* from Madame de Sévigné's "Letters," extracts being chosen to illustrate court manners and customs.
5. *Historical Sketch* connecting the reign of Louis XIV through that of Louis XV and Louis XVI with the Revolution (Duruy; Shailer Mathews's "French Revolution.")
6. *Paper* on "The Literature that Educated France for the Revolution." (Smith; Faguet's "History of French Literature.")
7. *Song*. "The Marseillaise."
8. *Address*. "Napoleon." (Josslyn's "True Napoleon;" Tarbell's "Napoleon.")

## FOURTH WEEK—OCTOBER 22-29

1. *Composite Book Review* of Cheyney's "Industrial and Social History of England.")
2. *Reading* from "John Halifax, Gentleman."
3. *Historical Sketch* of the mediaeval guilds. (Cheyney; Warner's "Industrial History of England.")
4. *Synopsis* of Mrs. Gaskell's "Mary Barton."
5. *Recitation*. "The Cry of the Children," by Elizabeth Barrett Browning.

6. *Reading* from Goldsmith's "Deserted Village."
7. *Summary* of Library Shelf in this Magazine.



## TRAVEL CLUB

Travel clubs should be provided with Baedeker's "Paris," latest edition. A large map of Paris and a pocket atlas of Paris and the vicinity may be had of the Book Store, Chautauqua, N. Y., for 80 cents each. Every member should do her best to contribute photographs, postcards, pictures in books, and any interesting Paris mementoes she may have to a general collection which should be on exhibition at each meeting.

A general bibliography on the "Reading Journey in Paris" follows these programs. A special bibliography will be given at the end of each instalment.

## FIRST WEEK

1. *Map Talk*. Topography of France, especially of the country around Paris. (Guizot's "History of Civilization in France;" Duruy's "History of France.")
2. *Talk*. "How an archaeologist goes to work to reconstruct pre-historic man and his life."
3. *Paper*. "Pre-historic Man in Gaul." (Baedeker's account of the Musée des Antiquités Nationales in the Chateau of St. Germain-en-Laye; Montgomery's "Leading Facts of French History;" Duruy.)
4. *Reading*. "The Gaul that Caesar Found." (extracts from Caesar's "Commentaries" describing manners, customs, etc.)
5. *Roll Call*. Names and situations of prominent Gallic tribes.
6. *Reading*. Extract from "Caesar" in Plutarch's "Lives."

## SECOND WEEK

1. *Composite Synopsis* of Chapters III, IV, and V of Guizot on "The Romans in Gaul."
2. *Reading* from Caesar's "Commentaries." (References to the Parisii, VI 3; VII 4, 34, 57, 75; Lutetia, VI 3; VII 57, 58; Melodunum, VII 58, 60, 61; Camulogenus, VII 57, 59, 62.)
4. *Description* of Roman methods of building. (Pilcher on "Roman Architecture," in THE CHAUTAUQUAN for May, 1910.)
5. *Character Sketch*. "Julian." (Gibbon's "Decline and Fall of the Roman Empire," Chapters XIX and XXII; Duruy.)
6. *Reading* from Julian's "Misopogon."
7. *Paper*. "Christianity in Gaul." (Guizot; Duruy; Gibbon, Chapter XX.)
8. *Story* of "Saint Denis and Sainte Geneviève" (with readings from Grant Allen in "Historical Guide to Paris," also quoted in Singleton's "Paris Described by Great Writers;" and from "The Shepherd Girl of Nanterre" in Yonge's "Book of Golden Deeds.")

## THIRD WEEK

1. *Roll Call*. "Characteristics of the Germans." (Gibbon, Chapter XXIX; Tacitus's "Germania.")
2. *Explanatory Talk*. "How Rome Grew Weak." (Gibbon; Duruy.)
3. *Character Sketch*. "Attila the Hun." (Gibbon, Chapters XXXIV

## C. L. S. C. Round Table

- and XXXV; Parke Godwin's "History of France.") Use Kaulbach's picture of the battle of Châlons.
4. *Original Story* introducing Clovis, Clotilda, Sainte Geneviève, describing the appearance of the Franks, Clovis's conversion Sainte Geneviève's death, etc. Illustrate by photographs or postcards of the mural paintings in the Pantheon in Paris. (Gibbon, Chapter XXXVIII; Guizot, Chapter VII; Okey's "Story of Paris.")
  5. *Reading* from the "Chronicles" of Gregory of Tours.
  6. *Description* of the Abbey of St. Denis today, and sketch of its history from Dagobert to the present day. (Baedeker; Okey.)
  7. *Paper*. "The Merovingians." (Guizot, Chapters VIII and IX; Okey; Gibbon, Chapter XLIX.)

## FOURTH WEEK

1. *Character Sketch*. "Charlemagne." (Guizot, Chapters X and XI; Montgomery; Duruy; Eginhard's "Life of Charlemagne.")
2. *Recitation* from the "Chanson de Roland." (See Smith's "The Spirit of French Letters.")
3. *Roll Call*. "Carolingian Kings and Events." (Guizot, Chapter XII; Okey; Lansdale; Duruy.)
4. *Talk*. "The Siege of Paris by Rollo." (Okey; Duruy, Chapter XV.)
5. *Reading* from Abbo's "Chronicle."
6. *Synopsis* of Chapter I, Smith's "The Spirit of French Letters."
7. *Reading*. "Paintings in the Paris Pantheon" in *Cosmopolitan* for June, 1904.

## BIBLIOGRAPHY

The following prices are quoted by the Chautauqua Book Store, Chautauqua, New York:

## SOCIAL PROGRESS IN CONTEMPORARY EUROPE.

*Europe since 1815*, C. D. Hazen, \$3.75 net. *The Development of Modern Europe*, J. H. Robinson and C. A. Beard, vol. I, \$1.50 net, Vol. II, \$1.60 net. *Revolution and Reaction in Modern France*, G. L. Dickinson, \$1.02 net. *France in the Twentieth Century*, W. L. George, \$1.75 net. *The Evolution of Modern Germany*, W. H. Dawson, \$4.00 net. *History of German Civilization*, E. Richards, \$2.00 net. *Democratic England*, Percy Alden, \$1.00 net. *Italy Today*, B. King and T. Okey, \$3.00 net. *Russian Affairs*, Geoffrey Drage, \$6.00. *French and German Socialism in Modern Times*, R. T. Ely, 75 cents. *Socialism in Theory and Practice*, M. Hillquit, \$1.50 net. *Economic and Industrial Progress of the Century*, H. deB. Gibbons, \$2.25 net. *Foundations of Modern Europe*, Emil Reich \$1.50. *Strength and Weakness of Socialism*, R. T. Ely, 75 cents.

## THE SPIRIT OF FRENCH LETTERS.

*History of France*, abridged, Duruy, \$2.00. *History of French Literature*, Faguet, \$4.00. *Studies in European Literature*, Chautauqua Press, \$1.50. *Anthology of French Poetry*, Carrington, 85 cents. *Poetry of Europe*, Longfellow, \$5.00. *France in "Poems and Places" series*, edited by Longfellow, \$1.60. Translations in the Warner "Library of the World's Best Literature." The following books are out of print, but can be seen in libraries: *Early French Poetry*, Besant. *French Humorists*, Besant. *Half Hours with the Best French Authors*.

## EUROPEAN RULERS: THEIR MODERN SIGNIFICANCE.

*Governments and Parties in Continental Europe*, Lowell, 2 vols., \$5.00. *The State*, Wilson, \$2.00 net. *Modern Germany*, Barker, \$3.00 net. *France*, Bodley, \$4.00. *Government in Switzerland*, Vincent, \$1.25. *Russian Affairs*, Drage, \$6.00. *The Realm of the Hapsburgs*, Whitman, \$3.00. *Italy Today*, B. King and T. Okey, \$3.00 net. *Theory and Practice of the English Government*, Moran, \$1.50.

A fuller list will include: *Europe in the Nineteenth Century*, Judson, \$1.25 net. *Foundations of Modern Europe*, Reich, \$1.50. *Seen in Germany*, Baker, \$2.00. *A Sovereign People, A Study of Swiss Democracy*, Lloyd, \$1.65 postpaid. *Holland and the Hollanders*, Meldrum, \$2.00 net. *Belgium and the Belgians*, Scudamore, \$1.50. *Denmark, Norway and Sweden*, Curtis, \$3.00. *The Empire of the Tsars and the Russians*, Leroy-Beaulieu, 3 vols., \$3.00 per vol. *The Whirlpool of Europe, Austria-Hungary and the Hapsburgs*, Colquhoun, \$3.00 net. *Spain from Within*, Shaw, \$2.50 net. *The Government of England*, Lowell, 2 vols., \$4.00 net.

## SPECIAL BIBLIOGRAPHY FOR "WILLIAM II, THE GERMAN KAISER."

*The Young Emperor, William II of Germany*, Harold Frederic. *German Ideals of Today. Chapter I.* Kuno Francke. *German Life in Town and Country.* William H. Dawson. *Character Sketches*, William T. Stead. *The German Empire.* Burt E. Howard. *Imperial Germany.* Sidney Whitman. *Germany—The Welding of a World Power.* Wolf von Schierbrand. *Socialists at Work. Chapter I.* Robert M. Hunter.

## \* A READING JOURNEY IN PARIS.

*History of France*, abridged, Duruy, \$2.00. *Paris*, Baedeker, \$1.80. *Paris*, Lansdale, \$3.00. *Stones of Paris*, Martin, \$2.00. *Paris Described by Great Writers*, Singleton, \$1.60. *Jeanne d'Arc*, Bangs, \$1.25. *Social France in the XVII Century.* Hugon, \$3.00. *True Napoleon*, Josslyn, \$3.50. *The French Revolution*, Mathews, \$1.00. *France and the French*, Dawbarn, \$2.50. *Memorable Paris Houses*, Harrison, is out of print but can be seen in libraries.

## SPECIAL BIBLIOGRAPHY FOR "EARLIEST PARIS."

*Caesar's Commentaries.* Gibbon's *Decline and Fall of the Roman Empire.* *Chronicles of Gregory of Tours and of Abbo.* Okey's *Paris.* Guizot's *History of Civilization in France.* Julian's *Mispogon.*



## FICTION BASED ON FRENCH HISTORY

*The Rival Races*, Eugène Sue.  
Sixth century. *Irene of Armorica*, J. C. Bateman.  
Eighth century. *The Invasion*, G. Griffin.  
Charlemagne. *The Four Sons of Aymon.*  
Tenth century. *The Little Duke.* C. M. Yonge.

# REVIEW AND SEARCH QUESTIONS ON OCTOBER READINGS

## EUROPEAN RULERS: THEIR MODERN SIGNIFICANCE. CHAPTER I. EARLIEST PARIS.

1. What are William II's most evident characteristics? 2. What have the Hohenzollerns done? 3. What sort of man is William physically? 4. What "recent incident" illustrates his method of personal rulership? 5. How is Germany's foreign policy explained by her situation? 6. Why are Germany's relations with Great Britain most important? 7. Describe the political parties of Germany. 8. Describe the organization of the empire. 9. What are the organs of government? 10. What are the Emperor's powers? 11. What is the explanation of the personal rulership of the Kaiser? 12. How did Mr. Stead characterize the Kaiser? 12. How does William use modern machinery. 14. How is William a medievalist in his ideas of kingship? 15. What was the Kaiser's break with Bismarck? 16. What is the Kaiser's opportunity? 17. What can be said in favor of German paternalism? 18. What are some of the limitations of personal government?

## READING JOURNEY IN PARIS. CHAPTER I. EARLIEST PARIS.

1. What is known about the inhabitants of France before the coming of Caesar? 2. What did Caesar tell us about the condition of Gaul? 3. About Lutetia (Paris)? 4. Why was the geographical position of Lutetia of commercial value? 5. Who were the Nautae and what has been their later history? 6. Where were the bridges? 7. What was the aspect of the north bank of the Seine? 8. Compare it with the south side. 9. Describe Lucotecia. 10. Who rebuilt the Cité? 11. What is known of this rebuilt city? 12. What is the story of the martyrdom of St. Denis and how has he been honored? 13. What formerly stood on the site of the present sacristy of Notre Dame? 14. What establishment was dedicated to St. Martin? 15. Why could Clovis conquer with so few men? 16. How did Sainte Geneviève become the patron saint of Paris? 17. Tell the story of Clovis. 18. Describe the Merovingian period. 19. What were some of the churches built by the Merovingians? 20. How came St. Germain des Prés to be founded? 21. How did the religious establishments serve the community? 22. How did the Carolingian line come to the throne? 23. What did Charlemagne do for Paris? 24. Connect Rollo with Paris. 25. Who was Eudes? 26. Hugh Capet? 27. Describe Paris and its suburbs in the tenth century.



## SEARCH QUESTIONS ON OCTOBER READINGS

1. What title was given to Bismarck when he retired? 2. To what house does the Crown Princess of Germany belong, and of what country is her sister queen? 3. What is the legend about the Hyffhäuser?

1. What are some of the historical subjects of the mural decorations of the Pantheon? 2. How are the Gobelin tapestries woven?



## REVIEW QUESTIONS ON OGG'S "SOCIAL PROGRESS IN CONTEMPORARY EUROPE"

*Chapter I. Points of View.* 1. What great changes have marked the progress of the past one hundred and twenty-five years? 2. What is the significance of the word "social" as used by our author? 3. Why are Americans particularly interested in the social progress of Europe?

*Chapter II. The Eighteenth Century Background.* 1. What interesting facts may be noted concerning the change in European population since 1800? 2. How was the growth of cities affected by those changes? 3. Give instances of the lack of our present mechanical inventions in the eighteenth century. 4. Compare the eighteenth century knowledge of science with that of the nineteenth.

*Chapter III. The Old Régime in France.* 1. How was flagrant injustice a practice of the time of Louis XVI? 2. How extravagant was the life of the King's household? 3. What proportion of the people was included in the privileged order? 4. How much of the soil of France did they own? 5. What privileges regarding taxation were enjoyed by the French nobility? 6. How did the peasants suffer from their landlords' rule? 7. What privileges had the nobles in the church? 8. What opportunities had they at court? 9. What extravagant mode of life prevailed in the church? 10. To what extent was this abuse carried? 11. What different types of people are included under the term, "Third Estate?" 12. What was the character of the French bourgeoisie? 13. How large a proportion of the land belonged to the peasants? 14. Into what three groups of abuses may the peasant's burdens be divided? 15. Show how vicious were the indirect taxes. 16. How was the selfishness of the proprietors revealed in the nature of these taxes? 17. Quote from De Tocqueville's account of France at this time.

*Chapter IV. The Revolution in France.* 1. In what two respects has the importance of the French Revolution been felt to be far reaching? 2. What teachings of Voltaire had their effect upon thinking Frenchmen? 3. What were Montesquieu's and Rousseau's teachings? 4. What was the part taken in the Revolution by the bourgeois class? 5. How was the National Assembly formed? 6. Describe the Declaration of Rights. 7. What three changes coming to pass between 1789 and 1794 are of principal importance? 8. What two political changes were of prime importance?

*Chapter V. Napoleon and the New Régime.* 1. What was Napoleon's attitude toward the Revolution and what the result of his insight? 2. In what respects were the changes of the Revolution maintained? 3. In what respects was the Napoleonic system autocratic? 4. What was Napoleon's attitude toward the press? 5. What was the *Code Napoléon*? 6. What did Napoleon do for education? 7. What were the relations of church and state under Napoleon? 8. What was the influence of France upon other nations at this time?

*Chapter VI. The Transformation of English Agriculture.* 1. How were the late eighteenth and early nineteenth century changes in England different from those on the Continent? 2. What did "industrial revolution" mean in England? 3. "Agri-

cultural revolution?" 4. What was the economic condition in England before the transformation? 5. Give Daniel Defoe's description of domestic manufacture. 6. State the evils and the advantages of the domestic system. 7. Compare the revolutionizing of England with that of France. 8. Discuss capitalism and invention as agencies of the English Revolution. 9. Discuss the four important elements of the agricultural revolution. 10. What three classes emerged from the agricultural readjustment? 11. Follow the "enclosure" system and its results. 12. Describe entail and its results. 13. Sketch the condition of England after the Napoleonic wars. 14. What is the present prospect?

*Chapter VII. The Industrial Revolution in England.* 1. What three conditions favored the industrial revolution? 2. Discuss the historical importance of the mechanical inventions of the eighteenth and nineteenth centuries. 3. What were the vital elements in the new industrialism? 4. What change occurred in the manufacture of machinery? 5. What is the fundamental feature of the factory system? 6. What is the nineteenth century unit of production? 7. Discuss the shifting of population. 8. Explain how the new system drew a line between capital and labor. 9. What was its effect upon the women and children? 10. Upon domestic conditions? 11. What good may be said of the system?

*Chapter VIII. Economic Changes on the Continent.* 1. What is meant by economic liberation? 2. Trace the changes in France; 3. Germany; 4. Russia. 5. What are the two principal industrial changes of the nineteenth century? 6. Speak of the guilds in France; 7. Germany. 8. Sketch the progress of French industry since 1870; 10. of German since 1871; 11. of Russian. 12. What has been the attitude of the several continental countries toward the tariff?

*Chapter IX. Political Reform in England in 1832.* 1. In what respects was eighteenth century England not democratic? 2. How did English reformers show sympathy with French revolutionary ideas? 3. Sketch the conditions in England from 1815-1830. 4. What agitation was carried on by Cobbett? 5. What were the chief reforms of George IV? 6. What was the two-fold problem of Parliamentary reforms? 7. Discuss the Reform Act of 1832.

*Chapter X. The Growth of English Democracy.* 1. What were some of the legislative measures following upon the Reform Act of 1832? 2. In spite of it what was the condition of the artisans and rural laborers? 3. Discuss Chartism. 4. Discuss the Reform Act of 1867. 5. What legislation was passed under the Gladstone ministry? 6. What were the measures of 1884 and 1885? 7. What are the two weightiest suffrage problems in Great Britain today? 8. What are the other questions relating to electoral reform? 9. How were salaries secured for members of the House of Commons?

*Chapter XI. Popular Government in Germany and Northern Europe.* 1. What has been the growth of the political power of the people in continental Europe since the close of the eighteenth century? 2. Describe popular government in Germany; 3. in Holland and Belgium; 4. in Scandinavia.

*Chapter XII. Popular Government in the Romance Countries.*

1. What is the fundamental fact in the political history of France during the past one hundred and twenty-five years.
2. Follow the constitutional history during this period.
3. Describe in detail the present French republic.
4. What has been the development of democratic government in Italy during the nineteenth century?
5. What is the present legal basis of public authority in Spain?
6. What led up to the present republican experiment in Portugal?

*Chapter XIII. Popular Government in Eastern Europe.*

1. To what extent has eastern Europe developed in the last three-quarters of a century?
2. What is the relation between Austria and Hungary?
3. Trace the political history of Austria during the nineteenth century.
4. Describe the electoral system which prevails in the Empire today.
5. What has been the constitutional history of Hungary?
6. What is the defect of the electoral system?
7. How has Russia attained constitutionalism?
8. What circumstances led to the establishment of the first Turkish parliament?
9. What are the provisions of the Greek constitution of 1864?
10. Speak of the governments of Roumania, Servia, Bulgaria, Montenegro.

*Chapter XIV. The Rule of the People in Switzerland.*

1. What changes were brought about in Switzerland by the French Directory?
2. Trace the history of Switzerland since that time.
3. Describe the governmental system of the confederation today.
4. Discuss the Swiss use of direct primary agencies.
5. Discuss the referendum.
6. the initiative.

*Chapter XV. Public Protection of Labor.* 1. Explain how the revolutionizing of industry wrought injury to manual labor.  
2. To what extent was the *laissez faire* doctrine carried in England?  
3. What legislation has attempted to benefit the condition of employes in factories, workshops and mines?  
4. What protective legislation has been passed on the continent?

*Chapter XVI. The Care of the Poor.* 1. How did the care of the poor come to be considered a duty of the State?  
2. What was the history of English legislation for the poor?  
3. Describe poor relief in Germany;  
4. in France.  
5. What is the attitude toward it in other continental countries?  
6. What theory is coming to be held with regard to it, and what four agencies are employed?

*Chapter XVII. Germany and the Common Man.* 1. How does Germany try to balance her lack of colonial opportunities.  
2. How has paternalism benefitted Germany?  
3. What is the aim of the compulsory education system?  
4. Describe the four kinds of insurance which benefit the workingman.

*Chapter XVIII. The Spread of Social Insurance.* 1. Under whose direction was the workingman's insurance carried through in Germany?  
2. What other countries have similar systems?  
3. What four aspects of relief have been taken up recently in Great Britain?  
4. Describe the Workingman's Compensation Act;  
5. the system of old-age pensions;  
6. the arrangements for sickness insurance;  
7. for the relief of unemployment.  
8. What is the attitude of France toward industrial insurance?  
9. Of Austria toward accident insurance?  
10. What has Belgium done?  
11. Holland?  
12. The Scandinavian countries?  
13. Switzerland?  
14. Italy?

*Chapter XIX. The Organisation of Labor.* 1. What brought about the opposition of capital and labor?  
2. What three methods

has labor done to improve its own condition? 3. Discuss the trade union a) in general, b) in Great Britain, c) in Germany, d) in France, e) in Austria, f) in Switzerland, g) in Italy, h) in Scandinavia, Holland, and Belgium. 4. What was the early history of co-operation in Great Britain? 5. On the continent?

*Chapter XX. Wages and Savings.* 1. What social and economic advantages has the laborer of today over his grandfather? 2. What balanced the lowering of wages caused by the industrial revolution? 3. Discuss the relation between wages and cost of living. 4. To what has the United States recently awakened? 5. What have been some of the activities of Mr. Lloyd George in England? 6. What were the chief discoveries of the British Board of Trade in a) Great Britain, b) Germany, c) France. 7. What are the sources of the financial strength of France?

*Chapter XXI. Public Education.* 1. What has been the non-material progress of the nineteenth century? 2. How did the state come to regard the education of youth as a duty? 3. What three fundamental lines have been developed? 4. Into what three periods does the last century's educational history of Great Britain fall? 5. Sketch the history. 6. What has been the progress of education on the Continent? 7. Follow its history in France; 8. in Germany; 9. in Italy.

*Chapter XXII. The Growth of Socialism.* 1. What are the two chief features of the social changes in western Europe between 1789 and 1850? 2. Explain how the bourgeois profited more by these changes than did the wage-earner. 3. Contrast socialism and individualism. 4. Sketch the history of socialism in France. 5. Tell the story of Robert Owen. 6. What are the great German socialist names? 7. Sketch the history of German socialism since 1870. 8. What are the chief demands of the German Social Democrats? 9. Sketch the progress of socialism in the last half century in a) France, b) Great Britain, c) Austro-Hungary, d) Italy, e) Holland and Belgium, f) Scandinavia, g) Switzerland.



## REVIEW QUESTIONS ON SMITH'S "THE SPIRIT OF FRENCH LETTERS"

*Chapter I. Through the Winter Days and After.* 1. What language did Caesar find spoken by the Gauls? What became their speech later? 2. What language superseded the Low Latin? 3. What example remains of this Romance language? 4. Define *Langue d'oc* and *Langue d'oïl*. 5. Which language became the French of the future? 6. Define Old French. From what period does Modern French date? 7. What conditions existed before and after Charles Martel? 8. When did the real kingdom of France begin? 9. What is the oldest remaining poem in the *Langue d'oïl*? 10. Under what heads were grouped the subjects of the early chansons? 11. Relate the chief incidents in the Song of Roland. 12. What gives this story its high rank?

*Chapter II. In Lyric Mood.* 1. How did North and South differ in their poetic expressions of the twelfth century? 2. What

aspects of the crusading spirit did Thibaut IV dwell upon? 3. What mixed emotions were characteristic of the Hunchback of Arras? 4. What was the famous lament of Richard the Lion Hearted? 5. What type of warrior was Bertrand de Born? 6. What picture is given in "A Crusader's Song"? 7. What distinction has been accorded to Arnaud Daniel? 8. What hint of early French poetic qualities are foreshadowed in the songs of Bertrand de Ventadour and others? 9. How were sound and sense carefully mated in the verse forms of the poet? 10. What is a triolet? 11. By what famous ballad maker was the "Ballad of Old Time Ladies" celebrated? 12. What were the virelai and the vilanelle? 13. What intricate effect is attempted by the sestina? 14. What famous chante-fable of unusual charm belongs to the twelfth century? 15. Give its plot. 16. Quote some of the charming passages from the poem.

*Chapter III. Stirrings of Democracy and the Great Awakening.*

1. What was the character of the fabliau? 2. What famous writers freely borrowed these old tales? 3. What typical character has the tale of "The Divided Horsecloth"? 4. How did French consciousness of the rights of men show itself in the early years of the thirteenth century? 5. What different forms of fabliaux were made use of by the people? 6. How is their power illustrated in the case of Rutebeuf? 7. What pleasing fables were the work of Marie of France? 8. What foibles of man are discussed in the "chastisements"? 9. What accounts for the great popularity of the animal stories of the middle ages? 10. During the three centuries of Reynard the Fox what characteristic types were developed? 11. What cultural effect had the Crusades upon Europe? 12. When were the University of Paris and the Sorbonne founded? 13. What importance had the Chronicles of Villehardouin? 14. What distress does he describe as overtaking the pilgrims at Venice? 15. What part did the Doge Dandolo take in the expedition? 16. What was the outcome of the Siege of Zara? 17. What distinction had De Joinville, seneschal of Champagne? 18. What noble qualities did he impute to St. Louis? 19. What was the incident of the Greek fire? 20. What qualities gave marked popularity to "The Romance of the Rose"? 21. What part had Chaucer in this famous French classic?

*Chapter IV. When the Printing Press Came.* 1. What two strong kings dominated France from 1180 to 1270? 2. Distinguish between the policies of the two men. 3. What was the nature of the States General? When and why was it assembled? 4. Why were the popes forced to live at Avignon? 5. What were the distinguishing features of the Hundred Years War? 6. What was the final result to England? 7. What was the condition of the peasant in France at this time? 8. How did it compare with the situation in England and Germany? 9. How did the arts decline in consequence? 10. In what atmosphere did Froissart grow up? 11. Describe his account of the capture of the French King John. 12. What various literary talents were possessed by Christine de Pisan? 13. For what is Eustache Deschamps particularly remembered? 14. How did the king's power increase at the close of the Hundred

Years War? 15. Why was it also a time of growing unity among the people? 16. What qualities made Louis XI a ruler of a modern type. 17. Under what king did the peasantry gain representation in the States General? 18. How was France touched at this time with the promise of new artistic expression? 19. How did Chartier become known as the "Father of Eloquence?" 20. Quote from the graceful verse of Charles of Orleans. 21. For what is Oliver Basselin remembered? 22. Why is Villon called "the first of the moderns?" 23. Why was Gringoire called the Voltaire of his day? 24. What important contribution was made by Philippe De Comynes?

*Chapter V. The Century of Beginnings—The Sixteenth.*

1. In what striking respects did the atmosphere of the sixteenth century show a marked change? 2. How did the Court of Francis I exhibit a new spirit? 3. What three great forces were widely at work in Europe? 4. What great influence was exerted by John Calvin? 5. What tragedies marked the latter half of the sixteenth century in France? Why was this century limited in production yet one of remarkable promise? 7. What was the clever incident of "The Wisdom of Fools?" 8. What temper of mind does Calvin show in his address to King Francis? 9. What qualities won for Montaigne the high regard of his fellows? 10. Select three or four brief passages which illustrate his style. 11. What devotion does he show toward the City of Paris? 12. What did Francis de Sales contribute to the religious thought of his time? 13. Why was the title of "Father of French Letters" given to Francis I? 14. What varied abilities had Marguerite de Valois? 15. Describe her "Fifty-fifth Tale." 16. What was the puzzle of the Fifty-seventh? 17. Give an example of the amusing prose of Bonaventure Desperies? 18. Who was the chief satellite of Margaret of Valois? 19. What gave his poetry far greater charm than that of his predecessors? 20. What popularity was won by Pierre Ronsard? 21. What is the nature of the charming poems "To Helen?" 22. Quote some of the graceful lines from "April" by Belleau. 23. What thrilling events are recorded in the life of Marguerite of Navarre? 24. What was the "Satire Ménippée?" 25. What skill in satire was shown by Regnier? 26. How was Malherbe influenced by the niceties of speech? 27. What cutting sarcasm did François de Maynard use concerning him?

*Chapter VI. The Great Century—The Seventeenth.* 1. How did Henry IV add to the glory of France during the last twenty years of his reign in 1610? 2. What prevented the country from drifting into ruin after the death of Henry IV? 3. What group of French rulers held the reins in the seventeenth century? 4. Why was there a growing feeling of restlessness among all classes during this time? 5. What was the character of Richelieu as given by Cardinal de Retz? 6. What contrast does he show to Cardinal Mazarin? 7. How did Louis XIV's policy estrange his people? 8. What protest did Archbishop Fénelon make to his majesty the King? 9. What weakness was shown by Louis's treatment of the Huguenots? 10. What was the melancholy climax of his reign? 11. What grand names in English literature are contemporary with

the century of Louis XIV? 12. In what way did Richelieu encourage French letters? 13. Describe the Hôtel de Rambouillet? What was its most brilliant period? 14. How did Molière satirize extreme cases of "preciousness"? 15. How is a unique and graceful imagination shown in the work of Cyrano de Bergerac? 16. Illustrate the excitement of sonnet making at this time. 17. What connection had Paul Scarron with the times of Louis XIV? 18. In what respect does Boileau compare his genius with that of Molière? 19. Give illustrations of the works which established the fame of La Fontaine. 20. What was the character of the French romances so popular at this time? 21. In what respect did Mademoiselle de Scudéry hold a prominent place in the literary life of her time? 22. Why was Madame de Lafayette's work more permanent in its character? 23. What was Quietism? 24. Who was Pascal? 25. Give illustrations of the Maxims of Rochefoucauld. 26. What were prominent traits in the character of Descartes? 27. Give some distinguishing qualities of (a) Bossuet, (b) Bourdaloue. 28. What was the unique character of "Telemachus"? 29. How does Massillon compare with his predecessor as a pulpit orator? 30. What kind of letters to schoolgirls are placed to Madame de Maintenon's credit? 32. What value had the work of Jean de la Bruyère? 33. What value attaches to the "Letters" of Mme. de Sévigné? 34. In what respects may French "genius" be regarded as "great" during this century?

*Chapter VII. Drama through the Centuries.* 1. In what respects is the French spirit dramatic? 2. Where did French drama originate? 3. Who presented plays in the streets? 4. What were some of the thirteenth century dramas? 5. Characterize the fourteenth century drama; 6. the fifteenth. 7. What is the theme of "Lawyer Pathelin"? 8. What is the only notability of sixteenth century drama? 9. What is Corneille's position among French dramatists? 10. Describe the construction of a "classical" drama, using the "Cid" as an illustration. 11. Give a synopsis of "Athalie."

*Chapter VIII. The Century of Discussion—The Eighteenth.* 1. What was the condition of France when Louis XV came to the throne? 2. What sort of a tale is "Gil Blas"? 3. What style is meant by "marivaudage"? 4. Why do people still like "Manon Lescaut"? 5. What is the plot of Voltaire's "Zaire"? 6. What spirit is shown by Beaumarchais? 7. Who were some of the prominent women at this time? 8. The scientists? 9. Why were the writings of Montesquieu, Voltaire, and Rousseau of such great importance? 10. Who were the Encyclopedists? 11. What was the character of Revolutionary literature? 12. Quote from the "Marseillaise."

*Chapter I. The Century of Inventions—The Nineteenth.* 1. What was the effect of politics on literature in the first thirty years of the nineteenth century? 2. What was the Romantic Movement and who were its chief exponents? 3. What was Victor Hugo's part in it? 4. Give an outline of "Hernani." 5. What was Hugo's attitude toward the politics of his day? 6. What work did Dumas the elder do? 7. Who were the chief historians of this period and how did they differ? 8. What was Napoleon's style? 9. Who were some of the serious writers? 10. What qualities made Béranger's verse popular? 11. How has Scribe been useful?



12. What was the reaction from the Romantic Movement? 13. Characterize Gautier's work; 14. Stendahl's; 15. Mérimée's; 16. George Sand's. 17. What was Balzac's ambition? 18. What variety is shown by Renan? 19. Who were the Parnassians? 20. In what important respect does French literature of this period fail? 21. In what respects is Flaubert's work contradictory? 22. What was Zola's purpose and what his treatment? 23. Who are some of the writers popular for school reading? 24. Who are the chief sensational writers? 25. In what respect are de Maupassant's short stories models? 26. Daudet's? 27. What was Sainte Beuve's method? 28. Place Taine, Gambetta, Augier, Dumas the younger, Sardou. 29. What are Rostand's plays? 30. What sort of work has been done by Bourget, Rod, Pierre Loti, Anatole France? 31. What critical method is employed by Brunetière? 32. How does Faguet regard the nineteenth century?

*Chapter X.—Today.* 1. What is the literary situation in France today?



## *The C. L. S. C. Member's Question Book European Year 1912-13*

This Quarterly explains:

1. How to get the Annual Certificate.
2. How to secure a Diploma for four years' reading.
3. How to earn Seals for your Diploma.
4. How to apply for the Annual Certificate.
5. How to obtain a Recognized Reading Seal.
6. Brief Review Question Paper. Provisions for grading and returning Brief Review Question papers.
7. Full Review Question Paper (White Seal Memoranda). Provisions for grading and returning Full Review Question papers.

### 1. Annual Certificate

Every member of the C. L. S. C. who has read the entire prescribed course for the current year is entitled to the Annual Certificate, which will prove an artistic and permanent reminder of the work of the year. (See No. 4. "How to Apply for the Annual Certificate"). The prescribed course of "required reading"



consists of the set of four books and two series of articles in The Chautauquan Magazine, entitled "European Rulers: Their Modern Significance," by Arthur E. Bestor, and "A Reading Journey in Paris," by Mabell S. C. Smith.

### 2. C. L. S. C. Diploma

Every member of the C. L. S. C. who has read the entire prescribed course for any complete four years' cycle—one Classical, one Continental European, one English, and one American Year—is entitled to a C. L. S. C. diploma on payment of the diploma fee. No examinations are required, but the answering of Review Question Papers is recommended and seals for the diploma are awarded for this work as explained in the succeeding paragraph about Seals. When you have read four years send to the C. L. S. C. Department for a special application blank for the diploma. The diploma fee is 50 cents for paper or \$1.00 for parchment.

### 3. How to Earn Seals for Your Diploma

An undergraduate may earn Seals in the following ways: By answering the Brief Review Question Paper each year for four years, one Seal; and by answering the Full Review Question Paper (White Seal Memoranda), four Seals,—one for each year. Also, by fulfilling the requirements for Recognized Reading, another Seal may be added each year, and for answering the questions upon any of the Chautauqua Special Courses, any number of Seals varying in form and color, as stated in the Chautauqua Special Course Handbook, may be earned. These are placed upon the diploma at graduation.

After graduation, one Seal is awarded for reading the four books and the required articles in The Chautauquan Magazine of a given year and reporting the same; two Seals for reporting the reading and answering the questions in both the Brief and Full Review Question Papers (White Seal Memoranda); three Seals for reporting the reading, answering the Brief and Full Review Question Papers and submitting an acceptable report of Recognized Reading. To a graduate who reads the magazine only, one seal is offered for answering a set of questions which will be printed in the May number of The Chautauquan. These questions relate wholly to the required magazine series. An applicant for the seal must be a magazine subscriber or must pay the separate enrollment fee of \$1.00.

Seals are awarded to graduates for special courses as outlined in the Special Course Handbook.

Any person having four small Seals is entitled to the large Seal indicating membership in the Order of the White Seal; seven entitle him to the League of the Round Table Seal; fourteen to the Guild of the Seven Seals, and forty-nine to the Inner Circle Seal. Order seals are not considered and may not be counted in the number required for the seal of a higher order.

### 4. How to Apply for the Annual Certificate

Answering Review Question Papers or "memoranda" is not a required part of the C. L. S. C. plan, but is strongly recommended; and those who have carried out this feature of the work are enthusiastic in their approval of it. There are many members, how-

ever, who read the course thoughtfully, but who through limitations of various sorts find writing a difficult task. The C. L. S. C. has anticipated this difficulty and its requirements make due allowance for it. Every member who has read the entire prescribed course for the current year is entitled to the Annual Certificate. To secure the certificate write answers to the following questions on blank sheets of paper, numbering your answers to correspond with the numbers of questions. Always retain a copy of your written work. Send your answers, enclosing 6c in stamps to cover cost of wrapping and mailing Certificate, to C. L. S. C. Department, Chautauqua Institution, Chautauqua, N. Y. This should be done even if Review Question Papers are also sent in.

1. Write at the top of your answer paper the titles of the four books and the series of required magazine articles in the course which you have read. Write the word "Read" after each, to indicate that you have actually done the reading.

2. Are you reading alone or as a member of a Circle?

3. What articles or series of articles in The Chautauquan have you found most suggestive and helpful in the work of the year? Enumerate three in order of preference.

4. What comment, favorable or otherwise, have you to make upon the books of the year?

5. Upon receipt of the magazine, to what part of it do you first turn?

6. Please specify any improvements in the appearance or contents of The Chautauquan which seem to you desirable.

N. B.—Give your name in full, your postoffice address, your occupation, the population of your town, and the C. L. S. C. Class to which you belong.

### 5. How to Obtain a Recognized Reading Seal

An important feature of C. L. S. C. work is the department of Recognized Reading. Many members of the C. L. S. C. do much reading of the very best sort, outside the prescribed C. L. S. C. Course or specified Seal Courses. Such reading includes important newspaper editorials, current magazine articles, and standard books. In addition, there is often the preparation of a club or circle paper involving much reading and study, or attendance upon educational courses of lectures of which notes are taken. Stories from the C. L. S. C. reading of the current year may be told in the home. Many hours of good work may be put upon the Sunday School lesson. Visits to local scenes of historic interest, or to art galleries and museums may be made of positive value. All of these agencies deserve encouragement, for every C. L. S. C. member should be an intelligent and observing citizen of the world in which he lives.

1. As the conditions for this seal require no written review, but simply a report of reading, it is essential that the report be very complete and detailed, so that the examining committee may be able to judge correctly as to the work done.

2. It is suggested that each reader keep a note book and jot down articles read, with name and date of periodicals, so that there may be no difficulty in making a full report at the end of the year.

3. *Only reading which relates to the subjects of the current*

*year's work can be recognized.* Bible study being the only exception. In the case of graduates taking special courses, reading related to their work will, of course, be considered.

4. The least requirement for the seal is the equivalent of twenty editorials, eight magazine articles and three books.

But since many people will be able to give more attention to the work suggested under sections 4-8, in such cases a less amount may be reported under sections 1-3. The examining committee will consider each report upon its own merits, with the above general basis as a guide for the reader. One seal only will be awarded.

5. Editorials must be taken from not less than two papers or periodicals of acknowledged standing. Magazine articles from not less than two besides *THE CHAUTAUQUAN*.

*In order to secure a Recognized Reading Seal make report on blank sheets of paper, numbering your answers to correspond with the numbers of the following questions. Always retain a duplicate of your written work. Send your report to C. L. S. C. Department, Chautauqua Institution, Chautauqua, N. Y.*

1. Editorials: Name of publication. Date. Subject of each editorial.

2. Magazine articles: Name of magazine. Date. Title of each article. Name of author.

3. Standard books, exclusive of those in the C.L.S.C. course.

4. Amount of time weekly given to Bible study, *aside from work for special seal courses.* The nature of this study.

5. How many and what kind of stories have you told to children?

6. What educational courses or lectures have you attended? State subject of course, name of lecturer, and extent of notes taken.

7. What written papers have you prepared during the year? Give subject, number of words, and for what purpose.

8. What visits have you made to art galleries and museums?

N. B.—Give your name in full, your postoffice address, and the C. L. S. C. class to which you belong.

## 6. BRIEF REVIEW QUESTION PAPER

### C. L. S. C. Continental-European Year 1912-13

Below are twenty-five questions on the four books of the "Continental-European Year" made out for readers who wish to review the year's course to their own advantage.

Answering these questions is *not required* in order to graduate, but by answering them undergraduates and graduates may secure credit in the form of a seal on their diplomas. (See Section No. 3, "How to Earn Seals").

#### How to Secure Seal Credit

If you desire seal credit answer the following review questions on blank sheets of paper numbering your answers to correspond with the numbers of the questions. Always retain a duplicate of your written work. Send your answers to Brief Review Question Paper to C. L. S. C. Department, Chautauqua Institution, Chautauqua, N. Y.

## C. L. S. C. Round Table

## Fees for Grading or Correcting

Your answers to this Brief Review Question Paper, whether you desire credit for seals or not, will be *graded* and *returned* for a fee of twenty-five cents, or *corrected* and *returned* for fifty cents. This fee includes similar examination of your answers to No. 7, Full Review Question Paper, if sent in at the same time.

## Brief Review Questions

Write at the top of your answer paper the titles of the four books and the series of required magazine articles in the course you have read. Write the word "Read" after each, to indicate that you have actually done the reading.

## Social Progress in Contemporary Europe

1. Name five respects in which the study of Social Progress in Europe is important to Americans.
2. Name three kinds of changes due to the French Revolution.
3. What is meant by the "industrial revolution"?
4. What is the referendum? The initiative?
5. What are the chief German methods of "human conservation"?
6. How does the trade-union differ from the guild?
7. What demands of the German Social Democrats would you eliminate?

## Mornings with Masters of Art

8. What are the striking events portrayed in the mosaic, "The Battle of Issus"?
9. How does Giotto show his growing sense of freedom in the "Vow of Poverty"?
10. Why does Orcagna represent earth and its people in a modern way and Paradise according to old traditions?
11. What great leader dominated the thought of Florence in the closing years of Botticelli?
12. What marked differences are easily noted between Donatello's St. George and Ghiberti's St. Stephen?
13. What new ideas of the supreme importance of line, light, shade and color were introduced by Leonardo?
14. Describe the three processes of a fresco.
15. What was the possible purpose of the Bound Slave?

## The Spirit of French Letters

16. Define *Langue d'oc* and *Langue d'oïl*. What were the *Chansons de Geste*?
17. When and why were the popes forced to live at Avignon?
18. What qualities gave Montaigne a remarkable influence in French letters?
19. What was the nature of the mysteries of the 15th Century?
20. How is the growing revolutionary spirit illustrated in the works of Voltaire?
21. In what varied forms did Victor Hugo exhibit his profound genius?

## Home Life in Germany

22. From what two points of view may one regard a foreign country?

23. What was the state of girls' education in Germany a half century ago?

24. What freedom in his work does the German University student enjoy?

25. What are stifts and how do they differ?

#### 7. FULL REVIEW QUESTION PAPER

C. L. S. C. Continental-European Year 1912-13  
(White Seal Memoranda.)

Below are seventy-five questions on the four books of the "Continental-European Year" made out for readers who wish to review the year's course to their own advantage.

Answering these questions is *not required* in order to graduate, but by answering them undergraduates and graduates may secure credit in the form of a seal on their diplomas. (See Section No. 3 of this Quarterly, "How to Earn Seals.")

#### How to Secure Seal Credit

If you desire seal credit answer the following questions on blank sheets of paper numbering your answers to correspond with the numbers of the questions. Always retain a duplicate of your written work. Send your answers to this full Review Question Paper to C. L. S. C. Department, Chautauqua Institution, Chautauqua, N. Y.

#### Fees for Grading or Correcting

Your Answers to this Full Review Question Paper whether you desire credit for seals or not, will be *graded* and *returned* for a fee of twenty-five cents, or *corrected* and *returned* for fifty cents. This fee includes similar examination of Answers to No. 6 Brief Review Question Paper, if sent in at the same time.

#### Full Review Questions

##### Social Progress in Contemporary Europe

1. Name ten lines of recent social progress in Europe.
2. What four classes comprised 18th Century society?
3. Why is the French Revolution considered so important?
4. Specify three characteristics of the "industrial revolution."
5. What is the chief agricultural problem common to European countries?
6. What is the prevailing trade policy?
7. By what means has most political progress been achieved?
8. Define "democratization."
9. What democratic devices has Switzerland contributed?
10. What was wrong with the "laissez-faire" principle?
11. Indicate the extent of European labor regulation.
12. Give three types of poor-relief.
13. Name Germany's conservation and efficiency measures.
14. What nations have adopted social insurance?
15. Name three types of labor organizations.
16. Why should trade unions tend to become political?
17. What purposes do co-operative societies serve?
18. What importance attaches to increased cost of living?
19. How has France come to be the world's banker?
20. Name three phases of progress in education.

21. Give your definition of "socialism."

**Mornings with Masters of Art**

22. How did the artist of "The Battle of Issus" make use of mental suggestion?

23. What great interest has the church of Santa Pudenziana?

24. What does the author mean by "Interpretation of Structure"?

25. Name several churches in Rome with mosaic work of the 12th Century.

26. What should you say is the difference between symmetry and balance?

27. What two great characteristics of mediaeval painting are illustrated in the picture by Cimabue in the Academia of Florence?

28. Why did Giotto use chiefly linear perspective?

29. What extraordinary gift did Masaccio show in his treatment of atmosphere?

30. What are the striking features of Fra Angelico's "Last Judgment"?

31. What were the conspicuous traits of Fra Lippo Lippi's character?

32. What is the peculiarity of Botticelli's treatment of draperies?

33. Why did the revival of the art of sculpture in Italy take place at Pisa?

34. Why is the composition of Ghiberti's "Crucifixion" regarded as a masterpiece?

35. What great secret caught by an earlier painter did Ghiberti also appreciate and utilize?

36. What was Leonardo's attitude toward story telling in painting?

37. What three madonnas are significant of Raphael's development at Florence under Leonardo?

38. What lofty view does Raphael attribute to his "Sistine Madonna"?

39. Compare Perugino's ceiling in the Stanze with Raphael's as a piece of decorative work.

40. Describe Michelangelo's surroundings at the Riccardi Palace.

41. What were the peculiar difficulties of making a suitable composition for the *Pieta*?

42. How did the sculptor show his mastery of the ceiling of the Sistine Chapel in his choice of figures for its adornment?

43. What type of personality does the sculptor give to the Creator?

44. Which one of the Sibyls appeals to you with greatest force and why?

**The Spirit of French Letters**

45. What charming *chante-fable* has pre-eminence in the 12th Century and what qualities give it a modern interest?

46. What accounted for the great popularity of the animal stories of the middle ages?

47. Distinguish between the policies of the two Kings who dominated France from 1180 to 1270.

48. In what atmosphere did Froissart grow up?
49. In what striking respects did the atmosphere of the 16th Century show a marked change?
50. What temper of mind did Calvin show in his address to King Francis?
51. Who was Rabelais and what was his influence in the 16th Century?
52. How did Henry IV. add to the glory of France during the last twenty years of his reign?
53. What was the character of Richelieu as given by Cardinal de Retz?
54. Describe the most brilliant period of the Hotel de Rambouillet.
55. What was the notable farce called "Lawyer Pathelin"?
56. What play by Corneille illustrated his genius? What was its effect upon the people?
57. What was the greatest of Racine's plays? Under what circumstances was it produced?
58. What picture of Revolutionary days is given by Madame Roland?
59. What was the cause of Montesquieu's popularity?
60. What literary influence had Madame de Staël?
61. Give some illustrations of the principles laid down in "Emile."
62. Characterize briefly (a) Theophile Gautier; (b) Honoré de Balzac; (c) Charles Augustin Sainte-Beuve.
63. Name the leading modern dramatists.

#### Home Life in Germany

64. How do German and English mothers compare in their care of their children?
65. What educational privileges does Germany accord to poor children?
66. What is our author's view of the German Backfisch?
67. What picture of German women in 1854 is presented in *Die Familie*?
68. What distinction has the Berlin Branch of the London Lyceum?
69. What is the legal position of the married woman in Germany?
70. Note some of the requirements of the law which a German household encounters.
71. How do English and German ideas of managing servants differ?
72. What share does the Government take in the servant question?
73. What contrast does the German find between his own cooking and that of England?
74. What is the charm of a Christmas market in an old German city?
75. Contrast German and English ideals of the observance of Sunday.

N. B.—Give your name in full, your post office address, and the C. L. S. C. Class to which you belong.

## Talk About Books

**THE MONTESSORI METHOD.** Scientific Pedagogy as applied to Child Education in "The Children's Houses," with Additions and Revisions by the Author. By Maria Montessori. Translated from the Italian by Anne E. George. With an Introduction by Prof. Henry W. Holmes. New York: Frederick A. Stokes Company. \$1.75 net.

The translation of Dr. Montessori's remarkable book, called "The Montessori Method," gives for the first time to American readers a full exposition of her ideas, methods and materials. Some of the fundamental features of the system stand out clearly even to the lay reader: It adapts to the education of the normal child the methods which have been successful with the feeble-minded; it insists on the liberty of the child, and on the development of its individuality; it prescribes a course for training of sensory, motor and mental capacities; and it leads to wonderful results in early reading, writing and arithmetic as well as in poise, self control and accuracy. In making a comparison between the Montessori school and the kindergarten, Professor Holmes says in his introduction: "While kindergarten children are generally engaged in group work and games with an imaginative background and appeal, . . . the Montessori children spend most all their time handling *things*, largely according to their individual inclination and under individual guidance."

Though the methods indicated may not always be applicable to American schools and may not be an educational cure-all, yet to all who teach little children, this book—so full of sympathy, enthusiasm and skilled insight—will prove of great interest.

**AUNT HOPE'S KITCHEN STOVE AND THE GIRLS AROUND IT.** Lillian Clarkson West. Cincinnati: Stewart & Kidd Company. \$1.50 net.

This book is designed to make concrete the problems of American society concerning American girls adrift in the great city, and to show their solution through the working out of a quaint and simple story in epistolary form. It is a book with a worthy purpose, written in an attractive and sympathetic manner, from a direct knowledge of conditions.

**THE BEAUTY OF SELF-CONTROL.** B. J. R. Miller, D.D. New York: Thomas Y. Crowell Company. \$1.00 net.

"The Beauty of Self-Control" is one of Dr. J. R. Miller's latest additions to his list of stimulating and sincere volumes. It is made up of twenty practical and inspiring sermonettes. Perhaps the first chapter, from which the book derives its name, stands out most



prominently. Self-control is a subject receiving wide attention in psychological circles, and the wonder is still upon us as to the importance of the ego, or the "I will." Dr. Miller holds that "Self-control is one of the finest things in any life. It is not a single element in character, but something that has to do with all the elements. . . . Perfect self-control is ideal life. A man has self-control when he sits in his place and has his hands on all the reins of life. He is kingly when he has complete mastery of his temper, his speech, his appetites; when he can stand amid temptations and not yield to them." That Christ should always have the first place as master, guide, and friend, that no other knows the capacities that are his, and no other can find and bring out these capacities and train them for the highest service is the idea on which the chapter, "Into the Right Hands," is based. "The object of our life determines its character," says Dr. Miller under the text, "Living Unto God." Other suggestive titles are, "What Christ's Friendship Means," "People as Means of Grace," "Seeing the Sunny Side."

**OPERA STORIES.** Collected and arranged by Henry L. Mason. Boston, Massachusetts. 50 cents.

"Opera Stories" is a book of some ninety odd pages containing stories of 132 operas. The stories are condensed and divided into acts, and the index not only serves its usual purpose but also gives the name of the composer, the year of his birth and death, and where and when the opera was first produced. The book is neatly bound in heavy blue paper, the type is clear and readable, and portraits of women opera singers in costume add to its interest.

**THE WHITE SLAVE TRAFFIC IN AMERICA.** By Dr. O. Edward Janney. New York: National Vigilance Committee. \$1.00 postpaid.

This volume by the chairman of the National Vigilance Committee for the Suppression of the White Slave Traffic is addressed to the guardians of young women, to social workers, to possible contributors to the movement against the traffic, and to the sufferers themselves who, perhaps, hardly know how they have reached their present state or where to appeal for help. The sections of the book describe with admirable brevity and restraint the nature of the traffic, its sources, and what is being done and may be done to prevent it. From great masses of illustrative material Dr. Janney has chosen wisely. Some of the conclusions of the committee—such as the desirability of the abolition of the red-light district in all cities, and the bettering of steerage accommodations on steamers—cannot be too repeatedly emphasized.

IN **TUDOR TIMES.** By Edith L. Elias. New York: Thomas Y. Crowell Company. \$1.50.

Sketches of a group of people prominent in the Tudor period (1485-1603) fill this useful volume. Sovereigns and courtiers, churchmen and writers and explorers all contributed their share to giving this period its proud position in English history. The illustrations are from well-known portraits.

IN **STEWART TIMES.** By Edith L. Elias. New York: T. Y. Crowell Company. \$1.50.

Clever character studies unite in this volume to explain the stormy Stewart period. Rulers, soldiers, men of religion, and thinkers dabbled in was and politics and science, and out of it all grew the democratic modern English state. The pictures are reproductions of old portraits.

**THE LADIES' BATTLE.** By Molly Elliot Seawell. New York: The Macmillan Company. \$1.00.

Under this well-known title Miss Seawell presents an argument against woman suffrage which, like most monographs on either side of the question, brings forward many truths and many mistaken assumptions. Unlike much of the "literature" of both parties it makes good reading, no matter which way your own feelings run.

**TREES AND HOW TO KNOW THEM.** By W. A. Lambeth. Richmond, Va. B. F. Johnson Publishing Company. 60 cents.

Dr. Lambeth is professor of *materia medica* in the University of Virginia and professor of field botany in the summer school of the university, and this book is the outcome of his work with his students. Two keys are provided for the placing of trees, both based upon leaf forms as being most in evidence and most appealing to the youthful observer. The volume is a useful handbook for study of the trees of the southern states, and it has the additional merit of being light enough to carry into the field with comfort.

**STUDENT'S EDITION OF HARMONY OF THE GOSPELS.** By John H. Kerr. New York: American Tract Society. 50 cents net. Postage 6 cents.

For the New Testament worker this comfortably slender book provides an outline of the life of Christ that it as once convenient and sufficient. It is rich in references and presents a system of parallel readings in compact form.

**SOME FUNDAMENTAL VERITIES IN EDUCATION.** By Maxmilian P. E. Groszmann. Boston: Gorham Press. \$1.00 net.

Dr. Groszmann's plea for an allowance of freedom for the child's individuality is so ably supported by examples from life, and these examples are so clearly shown as the natural development of the

individual corresponding to race development, that his little volume easily makes converts. With Harvard calling for a showing of thinking power in her freshman and Dr. Groszmann's adherents striving against formality at the lower end of the educational series a vital change ought to come soon. Four well-known educators furnish a symposium proface to the volume.

**NECESSARY BASIS OF THE TEACHER'S TENURE.** By Andrew Sloan Draper. Syracuse: C. W. Bardeen. 50 cents.

This book is a reprint of an address made by the Commissioner of Education of the State of New York before the Rural Education section of the New York State Teachers' Association. It seeks to determine the just rights of the teacher for a permanent tenure of office on the basis of the most good to the schools. Dr. Draper lays down certain general principles, and then takes up in detail the separate and the interlocking duties of both parties to the bargain. The little volume is one whose outspoken declarations make spicy reading for everybody and convey wholesome truths to the classes of people especially interested.

**RECLAIMING A COMMONWEALTH.** By Cheesman A. Herrick. Philadelphia: John Joseph McVey. \$1.00.

Seldom has a man from another part of the country written with more intelligence, enthusiasm and sympathy of the struggle of a southern state than has President Herrick of Girard College, Pennsylvania, in the description of North Carolina's efforts to secure compulsory education which opens this volume of essays. He fails only in paying too slight a tribute to the untiring perseverance of the groups of devoted men who stumped the state for education from Cape Fear to Paint Rock.

The remainder of the essays are timely and readable for teachers and laymen alike.

**HEREDITY.** By J. A. S. Watson. New York: Dodge Publishing Company. 20 cents net.

This volume is one of the People's Books series and it carries out admirably the purpose of these publications—to offer in small compass and at small price a summary of modern knowledge. The latest developments in the study of heredity, including an investigation of Mendel's Law and an exposition of Eugenics is offered in the ninety pages of this compendium.

**MOUTH HYGIENE.** By John Sayre Marshall. Philadelphia: J. B. Lippincott Company. \$1.50 net.

If this is not the age of the tooth-brush it is not the fault of the devoted band of doctors and dentists who are educating educators and children alike to an understanding of the necessity, the method,

and the beneficent results of proper care of the month. The diseases resulting from poorly kept teeth are many, while serious mental and moral aberrations follow upon abnormal mouth conditions. Parents and school directors are especially urged to read this book attentively.

**SHORT STORIES FOR ORAL FRENCH.** By Anna Woods Ballard. New York: Charles Scribner's Sons. 75 cents.

A capital handbook of material to be used both orally and in writing is this by an instructor in French in Teachers' College, Columbia University. Questions ingeniously bring out the story, and no one can escape without a reasonable knowledge of French verbs. The book has been "tried out" with success in the Horace Mann School in New York City.

**PURE FOODS.** By John C. Olsen. Boston and New York: Ginn & Company. 80 cents.

When an analytical chemist applies his knowledge to the study of foods the result is one worthy of attention by housekeepers as well as teachers. Professor Olsen has prepared a volume which should be in every housewife's hands.

**ASTORIA.** By Washington Irving. New York: Thomas Y. Crowell Company. 60 cents.

Clearly printed and light in weight this edition of an old friend is a useful addition to the Astor Library of Prose.

**LOVE'S CRUCIBLE.** By Mary Shepardson Pomeroy. Boston: Sherman, French & Company. \$1.35.

Amateurish in style and impossible in substance is this story of the life vicissitudes of a beautiful, emotional girl. The plot is rich in variety and so fertile an imagination should produce something good in the future.

**EVERYDAY PROBLEMS IN TEACHING.** By M. V. O'Shea. Indianapolis: Bobbs-Merrill Company. \$1.25, net.

For young teachers this discussion of "Everyday Problems," by an experienced professor of education (in the University of Wisconsin) is rich in practical help. Problems of school-room government and discipline and fair play are taken up with a full appreciation that trials that seem petty are in reality among the most trying that a teacher must meet. Teaching pupils to think has always been—nominally—the instructor's task; nowadays time and thought are being spent upon it, and the next generation ought to show distinct increase in thinking ability.

A capital chapter on spelling and an understanding exposition of the curriculum best suited to the needs of girls make valuable additions to a book of which no page is lacking in value.



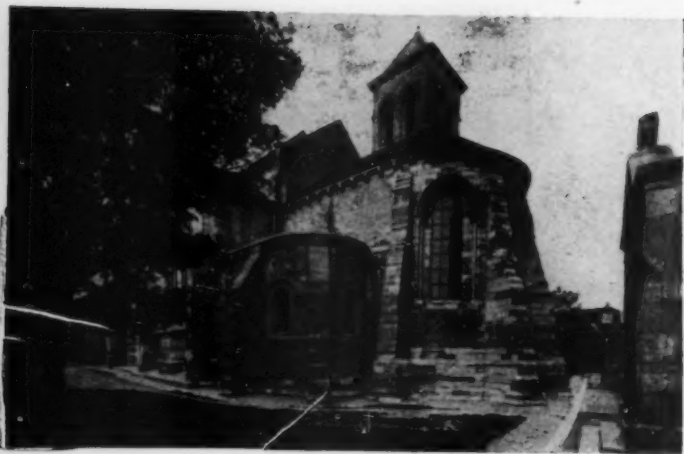




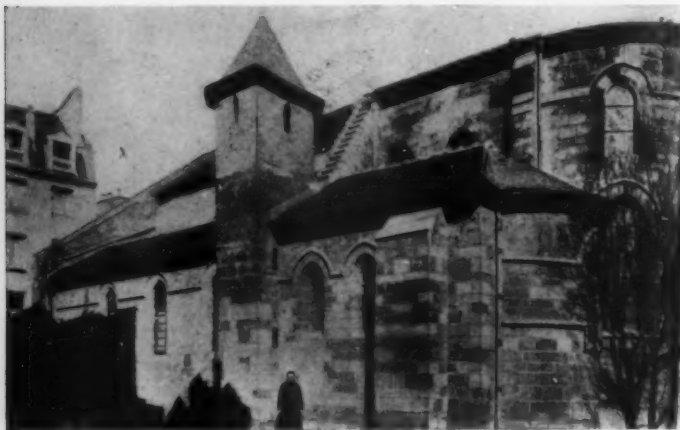
Refectory of the Priory of St. Martin in the Fields. The reading pulpit is on the right. The building now houses the library of the Conservatory of Arts and Trades



Apse of the Chapel of the Priory of St. Martin in the Fields. The building has been secularized and is now used for the exhibition of machines belonging to the Conservatory of Arts and Trades

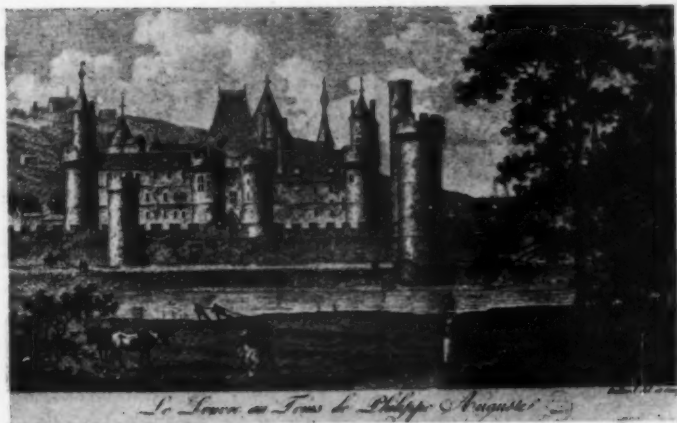


Apse of the Church of St. Pierre de Montmartre, a dependence of the twelfth century Abbey of the Benedictines



Church of St. Julien-le-Pauvre, formerly attached to the old hospital, Hotel Dieu, as a chapel, now used as a Greek Church. Gothic architecture at its simplest

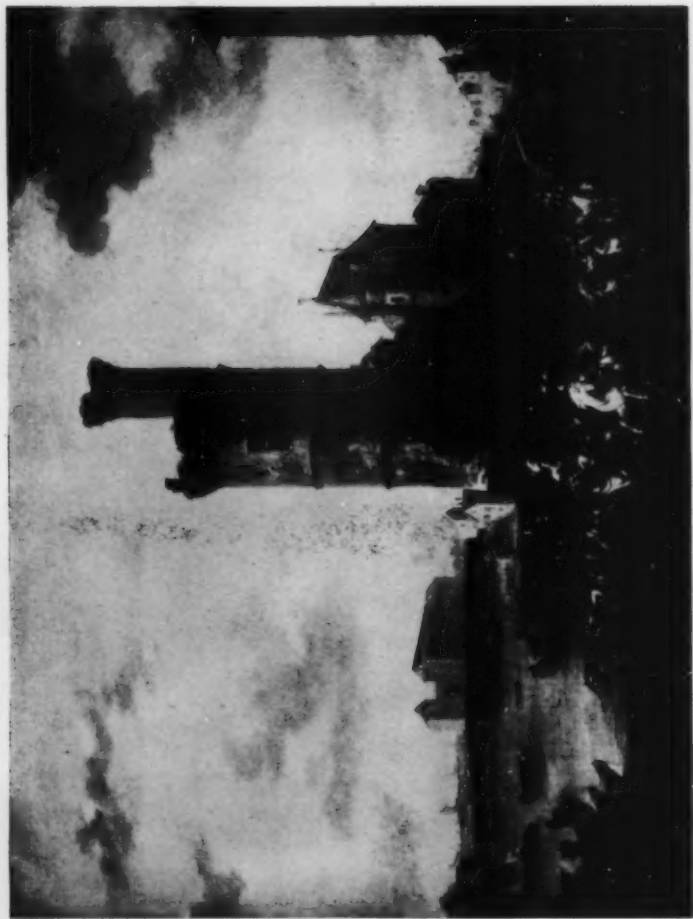




The Louvre in the time of Philip Augustus  
 From an old print owned by the City of Paris.



Fragment of the Wall of Philip Augustus as it looks today. It is in the enclosure of the  
 Church of St. Julien-le-Pauvre



Tour de Nesle in 1661

*Picture by Wouwerman in the Louvre*

